THE MOSLEM WORLD

VOL. XXVII OCTOBER, 1937 No. 4

HERBERT UDNY WEITBRECHT STANTON

The earliest of our associate editors, and the one who helped most to inaugurate the publication of our Quarterly in 1911, died on May 30th in London, at the age of eighty-six.

A missionary in the Punjab for over thirty-five years and a pioneer with Rowland Bateman in the early mass movement among the Hindu outcastes, he was, nevertheless, always conscious of the presence in India of great masses of Moslems. He also recognized the fact that these, although a minority, represented and were in touch with the world of Islam, through the pilgrimage and the press, to a marked degree. His earliest passion was his latest. Two days before his departure he spoke of plans for the development of missionary policy and said with great emphasis: *"We must press forward the evangelization of Moslems."*

At the memorial service, held at St. Bride's Church, the Rev. Prebendary W. Wilson Cash, D.D., General Secretary of the Church Missionary Society, said:

"Although Dr. Stanton had many interests in his varied career, his chief concern throughout his life was the evangelization of the Moslem world. In 1906 he visited Egypt to attend the first missionary conference on Islam. His visit coincided with the rise of the new nationalistic party, and he was able to call the attention of the conference, through his farsighted judgment, to the emergence of a new and young Egypt then being born. Missionaries took note of an awakening Moslem world. Those of us who attended the conference can see now how accurate was the judgment then given, for from that day to this Islam has been in a ferment.

"Dr. Stanton was an Arabic scholar and a profound student of the Koran and Islamic literature. Two days before his death it was my privilege to visit him in his home, and it seemed as though he was given special strength that day to deliver his last message. He talked of the Moslem world and of the neglect of missionary societies to evangelize it. He pointed out how the witness to Moslems in North India had very largely disappeared, and he begged me to see that more was done to bring the Christian faith before the Moslems of the Punjab. We prayed together, and as we prayed there came to us anew the vision of God's call for workers for the Moslem world. His last message was indeed a call to the Church, and one we cannot neglect."

A great leader has passed to his eternal reward. It is of more than passing interest to study his career and his achievements. He and his contemporaries, Bishop French, Bishop Lefroy, Dr. Wherry and Canon Sell, laid foundations for literary and evangelistic work among Moslems that to this day remain solid and sure. They formed a Macedonian phalanx, armed with spiritual and intellectual weapons that are the admiration and despair of their successors.

Dr. Weitbrecht Stanton, scholar and linguist, was a distinguished C.M.S. missionary in the Punjab for more than a generation. He was known for most of his life as Dr. Weitbrecht, and it was only during the War that he added his wife's name of Stanton. His father and others of his relatives were also connected with the C. M. S. in the early days.

Born in London on January 24, 1851, he was educated at Islington Proprietary School, and studied at Bonn, Berlin, and Tübingen, gaining the degree of Ph.D. at Tübingen in 1873. He was ordained in 1874 to the curacy of Christ Church, Everton. He sailed for India in 1876 and was stationed at Lahore, where, in 1878, he was appointed vice-principal of St. John's Divinity School for the training of Indian pastors, a post he held for six years. He was also the first Canon of Lahore Cathedral and afterwards, because of his literary work, became vice president of the Society for the Propagation of Christian Knowledge.

One of his most important contributions to India was his share in the revision of the New Testament in Urdu. Here he was chief reviser, acting with a committee of Indians and foreign missionaries. This labor was most congenial to him, and he carried it out with meticulous care, spending ten years, 1894 to 1904, on the task. He afterwards wrote a monograph describing the methods and explaining the conclusions of this committee. The Archbishop of Canterbury granted him the Lambeth degree of D.D. in 1906, in recognition of this revision.

In 1896 Dr. Weitbrecht, as he was then called, was appointed literary missionary for the C.M.S. His duties consisted in superintending the production of the Christian literature required for their work, and on this task he spent two years in Simla and two at Lahore. Thereafter he became acting secretary for the C.M.S., went to Amritsar in 1906, to Kashmir the following year, to Batala again in 1907 and 1908, and to Simla till 1911, when he was recalled to England after thirty-five years of far-reaching service in the Punjab.

In London, taking up the work awaiting him, he became the first secretary of the Board of Study for the Preparation of Missionaries, an organization for greater cooperation among missionary societies in the education of their representatives. He served in this capacity for three years, and compiled a useful Bibliography for Missionary Students, which was published in 1912.

Dr. Stanton contributed many articles to missionary magazines, and wrote "Reviews of Urdu Christian Literature" in 1887, 1902 and 1908. His Commentary on St. Matthew's Gospel was published in the Indian Church series in 1912. His long residence in India and his intimate acquaintance with Arabic as well as Urdu specially fitted him to write on Moslem problems. His best-known and most useful book, entitled "The Teaching of the Qur'an", was issued by the S.P.C.K. in 1919. He also published "Selections from the Qur'an" and "An Outline of the Religion of Islam".

In addition to his other literary work, the readers of this Quarterly will remember Dr. Stanton's special interest in the Ahmadiyah movement and its attempt at propaganda in the West. He was perhaps the best informed of the whole missionary group regarding the character of the publications that issued from Woking and Southfields, and the importance of counteracting this effort in a Christian spirit and with knowledge of the real issues at stake.

The Cairo Conference of 1906 and that at Lucknow in 1911 owed the formulation of their programs and the breadth of their outlook and their findings largely to the help of Dr. Stanton.

We thank God for his friendship and fellowship for all these years so full of inspiration and help. His scholarship, his talents and his remarkable gifts of leadership and counsel were all laid upon the altar of God. To quote once more from Dr. Cash:

"We thank God for this pioneer and saint, this scholar and teacher, this missionary and evangelist, who stuck to his post in all weathers, who never lowered the flag, and who to the end of his days worked and prayed for the evangelization of Islam. It is from such men that we receive a great trust, and we today pick up the torch he has handed on, that we may carry it forward with the same faithfulness that he did, and in our day pass it on to others, that the Kingdom of God may come on earth."

London SAMUEL M. ZWEMER.

MISSIONARY ADVENTURES IN THE SAHARA

Berberland, formerly known as the Barbary States, and the adjoining Sahara and Libyan Desert, with stretches south to Timbuctoo, Lake Chad, and the forest fringes of Central Africa, has been the field I have covered in a series of pioneering journeys during the past twelve years. Three of these far-flung trans-Saharan treks were undertaken in association with the National Bible Society of Scotland. Camels, cars, and canoes were utilized, according to the regions traversed, and the result was a circulation of 65,000 books and Bibles in many languages.

On four occasions I narrowly escaped death. In 1924 I fell into the hands of ten ex-Sudanese soldiers of Ali Dinar, one-time sultan of Darfur, and sitting by I saw them sharpen their long knives to cut my throat. I bought my life by payment. In 1929, travelling in the desert to the northeast of Lake Chad, I had a narrow shave at the hands of my camel drivers, two Senussi fanatics from Kufra, and had the younger man not quarrelled with the older I should have been killed. In 1931, while travelling through Italian Libya, I was camped in the wady Zemzem when a quarrel arose. I was attacked by my caravan chief, Mohammed, who later on was severely dealt with by the Italian Commandant at Gheriat, and sent to Tripoli. More recently, I escaped from a band of Berber bandits in the southern Atlas. Four other travellers were shot and their car burned. I owe my life in this case to Colonel Trinquet, the French military governor at Tiznit.

Having been refused permission last year to follow the trail I had planned, owing to raiders, I sold my nine

camels, and proceeded by motor lorry, and crossed the Atlas to Ksar-es-Souk in the Sahara by another route. Farther on I was able to hire camels from Tuareg travellers to take me through Touat oases, and later I purchased other camels, which I left behind in the care of Saharan shepherds when I returned home recently, owing to a breakdown in health.

The Berbers, or "Blue Men" of Southern Morocco strenuously opposed the French occupation. They were eventually subjugated by General Hure and his legionaries, but bands of these Berber "die-hards" still range the distant mountain passes of the southern Atlas, and hold out against the vigilance of the French Camel Corps. I have travelled with this famous desert Corps in my journeys among the Islands of the Blest, the Garden of Allah, shared their *popote,* and round the camp fire under blue desert skies have listened to thrilling tales of adventure. In one of these desperate adventures my old friend and travelling companion, Lieutenant MacMahon, grandson of the late Marshal MacMahon, was brutally killed with his men in an ambush off the Rio de Oro.

As a territorial and philological unit, Berberland is little known to the world we live in. It covers the largest land area of the continent. This area belongs to the Berbers, a people whose story merges with that of Egypt, touches the borders of Ethiopia, and reaches out to the black races of the Sudan.

It was the Berber people, led by Carthaginians, who attacked Italy, and sacked the Eternal City. It was the Berbers who, as pirates, terrorized the Mediterranean and the waters bordering the coasts of Spain and Portugal, and brought back thousands of European captives who were bought and sold in the markets of North Africa; and it was Berbers who, after Islamization, carried the Moslem flag through Spain and Portugal into Southern France. Today, Berberland is divided up for political purposes between France, Italy, and Egypt.

Berberland has fostered trade with the forest fringes

of Central Africa—trade in slaves, ivory, gold-dust, and other products of the black lands. Besides Morocco, the Riff, Algeria, and Tunisia, with Italian and Egyptian Libya, there exist the Islands of the Blest, the vast Sahara and Libyan deserts, with their fertile palm-crowned oases; their mountain fastnesses inhabited by wild warring clans; their nomadic tribes of Veiled Tuaregs, Tebus of Tibesti, Moorish *marabouts* of Mauretania, and other mysterious elements that have made Berberland a Veiled Land until now. It is the least known part of Africa.

But Berberland is unveiled at last. It is the land of the vanished North African Church, which went down before Moslems in the seventh and eighth centuries A. D. That Church was essentially Berber in its laws and language. Who can forget the celebrated Berber Bishop, Augustine, with his gentle mother Monica, the great Tertullian, Cyprian, Arnobius, and many other famous Christian leaders? Who can forget its long roll of martyrs, including Felicitas and Perpetua, and thousands of others who wearily went to their death along the sandy trails of Southern Tunisia—trails along which others fled into crepuscular corners of the Sahara to escape Islamization. Some of their descendants still live on, unislamized, and awaiting the coming of Christian missionaries. I met such living in caves in the Sahara.

The Nile Valley and Egypt, with Libya, Tunisia, Algeria, Morocco, and far south into the desert, is still a vast mausoleum of history—Christian history. I have walked meditatively among these ruins of old Christian churches, and among cemeteries that speak of a great Christian past. How often have I thought, as I trod softly over the dust of old Berber churches and cemeteries, of what the heroic prophet wrote: "Many of them that sleep in the dust of the earth shall awake . . . . " A great awakening indeed! The pagan veils of Isis and Tanit, Diana and Jove Africanus may be put aside, and lie crumbling in the dust of centuries; but the veil of Islam still enshrouds Berberland. It is on their hearts. Today,

however, Berberland is unveiled in another sense in which it has never been since Islamic occupation, and the day of opportunity is with us.

Many missions are at work in Berberland. The North African Mission is one of the oldest. It is doing widespread work, medically, educationally, and evangelistically. Their stations stretch from Tangiers to Tunis, and over the Italian frontier to Tripoli. In Libya their work has government recognition. The Southern Morocco Mission works in Marrakesh, and in many old sea cities of Morocco. They pioneer far south to Taroudant and Agadir. The Algiers Mission Band, founded by the late Miss Trotter, a personal friend of John Ruskin, is staffed by a company of splendid women workers. Their work carries them far south into the desert, and they have rendered acceptable service to both Arabs and Europeans. Other missionaries are working in North Africa, whose earnest efforts may be learned by perusal of their magazine.

The first Christian agency to enter this field was the British and Foreign Bible Society, and the National Bible Society of Scotland has also helped from time to time. Another interesting feature of missionary work in North Africa is seen in the efforts made to reach men of the French Foreign Legion. A number of men of this famous fighting corps have been brought to Christ. Others converted in the Legion have gone home to give their lives to missionary work elsewhere, and a splendid missionary I met in Meknes was a converted Jew, an ex-legionary. On my last Saharan journey I spoke with many legionaries: Russians, Spaniards, Portuguese, French, German, Belgian, British, and other nationalities, who thankfully received Bibles in their languages. Thus many contacts were established, many Bibles were circulated, and Christian influence extended.

"To the Jew first," I said to myself, as early last year I crossed the Sahara. Emerging from the Oueds Zousfane and Saouara, I reached Adrar, the capital of the Touat Oases, and made my way across the market square to visit

a couple of elderly Jewish traders. I carried Judaeo-Arabic scriptures with me, and some in Hebrew script. The men were pioneers of trade, and had come to the Adrar to blaze a trail for their brethren. They were brothers. Levi, the elder, was red-haired and round-faced, and Isaac, who was the younger, had a curious wheedling way with customers. They had the help of a young lad, a son of Levi, who did small services, and this youthful Joseph completed the trading trio. His duty was to keep smiling, and hand over drinks of water to clients from the shop-*gerbah* (goat-skin).

"I hear you are English," said Levi, "and the English are known among our folk as friends of the Jewish people. I am glad to see you, sir, so far inland, for it is seldom we see any of your countrymen here. What is your business, sir?" "I'm a missionary," I replied, "and carry Bibles and books in many languages for folk in out-of-the-way places. I have circulated many scriptures among your people at Colomb Bechar and Ksar-es-Souk, and was well received. I have visited Mogador, and met Israelites living in other sea cities of Morocco. I was everywhere welcomed, and so were the books I carried." "Will you have a cup of tea, sir?" he said. "Yes, and three of them, as is the custom." "Can you give me a copy of the Sepher-Teholim—the Book of Psalms?" said the younger brother. "With pleasure," I said. "But, will you first sing me your beautiful Hebrew hymn, the Adōn-Olam—Lord of Ages?" I asked with a smile. "Why, yes," said Isaac, and away south in that Berber Babel he tuned his home-made harp, and struck up most sweetly that old Hebrew chant with feeling—and why not with faith? And this is what he sang:

"Reigned the Universe's Master, ere were earthly things begun;
When His mandate all created, Ruler was the name He won.
In His hand I place my spirit at nightfall and rise of sun,
And therewith my body also: God's my God, I fear no one."

To this he added some verses from the Psalms of David. Throughout North Africa the Jews are awaking, thinking of Jerusalem, and many have already turned their

faces Zionward. Soon the "itching feet," as they say, will lead them off in haste to the Holy Land, where prophecy is being rapidly fulfilled. Customers came crowding in, my Jewish friends thanked me heartily for the books, smiled and shook hands, and we parted.

I reached Colomb Bechar on a Jewish feast day, and was asked to join a party. Many were indulging freely in alcoholic drinks, and there must have been few, if any, sons of Rechab among them that day. Most women had children in arms. The younger Jewesses were pretty with their many ornaments, silk shawls, great gazelle-like eyes resembling deep pools, and gaudy dresses that they wore rather sloppily. A young Jewish giant introduced me to the Rabbi, and to a Rabbi from Jerusalem who was collecting money for Palestine. Many Gospels in Judaeo-Arabic, Pentateuchs in Moroccan Arabic, the book of Daniel in Hebrew script, and others were circulated.

Many are accustomed to consider North Africa as an Arab land, and Berber customs, laws, and languages are described by some as of Arab origin. This is wholly an error, for the religious basis of Berberland is only Arab, because Islamic. Prior to all records and invasions, one great race has roamed North Africa from the Atlas mountains to Egypt, and from the Mediterranean to Timbuctoo and Lake Chad. The people are ethnologically Berber, and, like Bantu, belong to one widespread language family.

Language affinities seen in Morocco, the Riff, Kabylia, Tripolitania, and Cyrenaica, with the oases of Egyptian Libya, all prove that these belong to one family, and a volume of comparative Berber languages, such as we have in Bantu, would astonish philological experts. There are almost as many dialects in Berber as are found in Bantu. I have been amazed at the fundamental similarities of speech used by all Berber tribes between the Atlas mountains and the Nile Valley.

Tamachek is the speech group best known to me, with its ancient script known as Tifinagh, and I have come to

the conclusion that, in the pre-Islamic past, Berberland was a great unit in both race and language.

Among Berbers, only Arabs insist on the use of the veil, and that for women. With Berbers of the Tuareg tribes, only the men go veiled, and women never veil themselves save where Islamic influences are strongly in evidence. I have often been asked why men habitually wear the veil, and not the women. They gave me three reasons: the first reason was hygienic, to prevent the sand in a storm entering their ears, eyes, mouth, and nostrils. For this reason I have occasionally worn it. The second reason was to create terror when they attacked caravans and slit throats, before the French conquest. The third reason was both amusing and curious. Women previously wore the veil, until their men were defeated in a battle long ago. The women were so angry, it is said, that they tore off their veils, and throwing them at the men, said: "Wear these." They then seized their swords, sprang on the camels, galloped to the scene of the fight, attacked the enemy, won the battle, and so (they said) forever after the men have worn the veil. That is the story as I heard it.

Tuareg men are notably chivalrous in the treatment they accord their women folk, whom they call *Tamenoukalen* or "little queens". Few civilized folk treat women as Tuaregs do, and few of the gentler sex possess the liberty that is common to Tuareg women. It is not uncommon for Tuareg women to be the first to partake of meals, while their men folk sit by and eat what the ladies leave. I have never heard Tuareg men complain concerning their women. Complaints would not be allowed. I have seen the lady riding the best camel while the tall husband walked with the camel cord in his hand, and the baby on his back. At a feast I have seen the men draw water, and wash up the dirty dishes while the women played the *amzad,* sang songs, or recited poetry composed for the evening *ahal* or party.

These distant desert regions of Berberland, as well as many North African towns, are today losing their shut-in characteristics. Berbers are becoming everywhere more

approachable, more amenable to Christian contacts, and soon from Egypt to the Atlas, and from the Mediterranean to the Niger, the veil will have gone forever. Unveiled Berberland still gives prominence to the cross on swords, shields, and camel saddles. The Berbers tattoo it on their brown bodies, and their women wear it in silver round their necks. They now look across to Europe for the coming of missionaries who will recall them to the faith of their forefathers. The time has come to penetrate Berberland, to evangelize the Berber race, and to try to win them for Christ in a way never hitherto attempted.

I have sometimes wondered what opinion Berbers, Jews, and other North African folk would have formed of Europeans if no Christian missionaries had been at work among them. The sweet Sychar service rendered, the Christ-like touch of the healing hand, the gentle answer that turns away wrath, and the never-failing kindly word and deed and smile have won their way into many a heart. Surely there is hope that, one day, the Berber races of North Africa will come back, and turn again in faith to the Christ of their ancestors. We know that some have done so, and there are many secret believers. Some of us may yet live to see other Augustines and Monicas, Felicitas and Perpetuas, with other Cyprians and Tertullians, and Simons of modern Cyrene in Libya who shall imitate the original, a Libyan, and carry the cross. Berberland is coming, and the North African Church is visibly rising out of the ashes of Islamic incendiarism.

The Sahara DUGALD CAMPBELL.

NORTHERN NIGERIAN OPPORTUNITY

AN ENTRANCE TO MOHAMMEDAN EMIRATES AND HOW IT WAS SECURED.

Opportunities for mission work in Northern Nigeria have been increased within the past eighteen months by the coming of the Mohammedan Emirates into the field of possible occupation. Until recently the Government of Nigeria, in pursuance of their interpretation of a particular method of administration, considered it necessary to prohibit Christian Missions in the Emirates of Sokoto, Kano, Katsina and Bornu and in several smaller Emirates. One mission station had been established in the Zaria Emirate at the same time as the establishment of British rule and had continued to be occupied, although with some difficulty. In the Nupe Emirate there were one or two stations of many years standing but part of their work was among Nupes who were not Mohammedan. Outside the city of Kano there has been a Mission book shop for about fifteen years and it has been a channel of Christian testimony. In addition, a few years ago, a station was permitted to be built at Kano. The station, however, is at a distance of about two miles from the city. With these exceptions the prohibition of Mission work in the important Mohammedan Emirates was complete and more than half of the ten millions of people in Northern Nigeria were held out of reach of the Gospel in so far as it was preached by European missionaries.

In the past eighteen months, however, sites for Mission stations have been granted with certain restrictions attached to the methods of work. In addition to opening these stations Missions are cooperating with the Government in

establishing leper settlements in each of the big Mohammedan Emirates. It may be assumed that the Government of Nigeria does not now hold as a policy that Christian Missions are necessarily inimical to the success of their method of administration in any part of the Protectorate and that local circumstances will in future be the main factor in deciding whether a Mission is or is not to be allowed in a Mohammedan community. There is good expectation that if the closer contacts that are now being made between Christian Missions and Mohammedan peoples continue to be free from serious political disturbance the occupation of the Emirates will be allowed to proceed. Missionaries in the country are pleased at the prospect and the Missions are alive to the opportunity.

More than thirty years of disappointment, prayer and argument have gone to make the feeling of satisfaction that missionaries have in this opening of the Mohammedan territories of Nigeria. The two earliest missionary expeditions aimed at Kano, which they rightly considered to be the centre of the virgin and romantic field which opened to European knowledge in the closing years of last century. The station at Zaria which has been mentioned is the only foothold in the true Mohammedan north that was won by these expeditions. Other places were occupied further south mostly where the population was a mixture of Mohammedans and pagans. At the same time, as administrative barriers began to be made against the occupation of the Mohammedan country, there arose a crusade to evangelize the pagans before they were conquered by Islam. The combination of these two causes, one negative and one positive, led to the remarkably rapid occupation of the pagan territories of Northern Nigeria by European missionaries. There are now about three hundred white missionaries in the country and though the response of the people to the Gospel came more slowly than in some other parts of Africa the work is now progressing rapidly and is becoming a notable achievement in African evangelization. Though the interest of Missions in Northern Nigeria

was chiefly focussed on the work among the pagans during this period the hope of carrying the Gospel to the Mohammedans was never lost.

The attempt of the Nigerian Government to prohibit Christian Missions in Mohammedan territories is not to be attributed to the ordinary instinct of British rule to treat Mohammedan communities with care. That, of course, was a factor in the policy, but the true motive arose out of their interpretation of a method of administration commonly called Indirect Rule. Indirect Rule was the method of administration adopted by Lord Lugard when he brought Northern Nigeria under British protection. It requires that the indigenous methods of government shall as far as possible be allowed to continue and under the men who would ordinarily be rulers by the will and custom of the people. The European administrator is supposed to keep in the background and from there guide and strengthen the African authority. The only customs which the European administration takes upon itself autocratically to prohibit are those which it considers inhumane or subversive of public good. The genius of Lord Lugard and the worth of his chosen method of administration was shown in the ease with which he brought the very large territory of Northern Nigeria under protection, and Indirect Rule as a method of administration sprang into well deserved fame.

The fame indeed was so great that a sort of sanctity became attached to the method and to the indigenous forms of government and society which the early administrators in Northern Nigeria allowed to continue. The method required that the customs and forms of government of the people were to be safeguarded and there came to be an exaggerated desire on the part of the European Administration to protect the people from all outside influences lest these influences should change their custom. Trade could not be kept out. It was necessary for the relief of the wealth of the country. Railways and motor roads were needful and were made. Trading companies and the Government departments were forced to introduce numbers

of trained and educated Africans from Southern Nigeria and other Colonies and Protectorates, all of whom differed considerably from the Northern Nigerian native in political upbringing. The social influence of these natives was lessened by making them live in special areas outside the towns and by their being put, to a great extent, under the direct control of the European administration instead of the native administration. It was not considered that Christian Missions were, as trade was, a necessity for the welfare of the country. On the other hand Christianity was a force possessing powerful ideas and culture able and likely to have an influence on the culture and customs which prevailed. Christian Missions were therefore prohibited in a large part of the territory of Northern Nigeria. [1]

That the main reason for the prohibition of Christian Missions was the Government understanding of the necessities of Indirect Rule as a method of administration is made clear by Mr. Temple, at one time Lieutenant-Governor of Northern Nigeria. In his book, "Native Races and Their Rulers", p. 217, he says:—

"I venture to prophesy that if the policy of preserving the native institutions gains ground the missionary bodies will find that the Government will be forced, reluctantly enough but in the best interests of the native, to restrict the sphere of their activities to an increasing extent, at all events for a time."

So long as this continued to be a belief of the Government it was apparent that the outlook for the advance of Missions was not bright and that hope for the future lay in the Administration coming to see that too great a shielding of native institutions was a caricature of Indirect Rule. No country ever progresses without some change of thought and custom and the influences which change come as much from the outside as from inside.

The desired change did come in the thinking of the administrative authorities of Northern Nigeria but it took a long time. When failure comes because of con-

[1] "The Government of Northern Nigeria with which I was long privileged to be connected has, I fear, earned a rather bad reputation amongst the religious bodies because in respect to a large portion of these territories the establishment of Missions was not only not encouraged but prohibited." "Native Races and Their Rulers", Temple, p. 212.

servatism it comes creeping and it was many years before it was obvious that in certain respects the administration of the Northern Provinces was failing. During that time the stagnation of political life was looked upon rather as a virtue. In other Protectorates there was an uneasy ferment of new ideas and from them it was a relief to turn to the aloofness from the world which characterized Northern Nigeria. Nearly all Europeans liked it. Nor was it easy for outsiders to know much about the country. The policy which tried to shut it off from the world also shut off the world from it. The sanctity which became attached to it because of the success of its early administration tended to place the Government beyond criticism. The officers running the country were nearly all trained in the country and knew no other sphere. Governors came and went and after the union of North and South in 1914 had authority over the whole of Nigeria. The Governors had all had experience in other colonies and had the knowledge and ability to make comparison. It is difficult, however, even for a Governor, to interfere with the policy of a highly specialized administration like that of Northern Nigeria when the administration is efficient in its technique and has been singularly free from political disturbance. He may believe that a policy is wrong but cannot establish the truth of his belief until he can point to actual failure.

For many years the Missionary Societies were almost the only critics of the Government of Northern Nigeria and they because they were kept out of a large part of the country by a doctrine of government which they considered to be unnecessary and untrue. They had no quarrel with Indirect Rule as a method of administration. They mostly aimed at founding the church on indigenous principles which were very similar to the principles underlying the political theory. They claimed only that there was no need to shield the indigenous customs and forms of government from all outside influences and that the influence of the Gospel was for the good of the individual and the country.

From within the Government dissatisfaction came from

the irreconcilableness of two things. The Government eagerly developed the economic strength of the country. In this direction all was bustle and success. Politically they tried to keep the chiefs and people in the state in which they first found them. The success of the first made the second impossible. An officer could not both urge a man forward and command him to stand still. The progressive influence of the European was exerted most on the younger and trainable men, and his conservative influence on the ruling class. The result was that the native rulers were gradually slipping to the rear of the march. They were becoming unable to handle the new and more complex social conditions which the European administration was gradually making. It was not only in mental and organizing powers that the rulers showed signs of failure. The new and more complex forms of administration made necessary by the increasing wealth and activity of the country demanded moral strength of those who would run them successfully. It began to be doubted if the unchanged culture would provide sufficiently this moral strength.

For a great many years the effort of the Missionary Societies to gain a relaxation of the rule that barred them from working in a large part of Northern Nigeria brought no success. In 1927, however, the Secretary of the International Missionary Council had an opportunity of arranging a meeting between the Governor of Nigeria, Sir Graeme Thomson and the Lieutenant-Governor of Northern Nigeria, Mr. H. R. Palmer (now Sir Richmond Palmer) and representatives of Missions and Churches interested in Nigeria. A memorandum which was submitted by the Secretary of the International Missionary Council formed the basis of discussion and the Governor stated that it would be the policy of Government, while refraining from any compulsion on the Emirs, not to exert its influence in any way to induce them to refuse permission for missionary work in their territories. He said it was the desire of Government gradually to educate Emirs to an understanding and recognition of the principles of religious toleration

characteristic of western civilization and that when satisfied that missionary work would be undertaken in a wise and discreet manner and that native authorities were willing, an opportunity should be given to Missions to work in Moslem communities.

The working out of the policy here defined by Sir Graeme Thomson had necessarily to be done in private. For some years there was no external evidence to show what effect it was having.

Sir Donald Cameron succeeded Sir Graeme Thomson as Governor of Nigeria and was the first Governor to make any adverse criticism of the extreme way in which native institutions were being shielded in Northern Nigeria. In a speech delivered to the Legislative Council of Nigeria in March, 1933, he declared himself to be a supporter of Indirect Administration, which system he had introduced successfully into Tanganyika Territory but suggested that there were some faults in the way in which the method was then being applied in Nigeria. Some quotations from the speech will illustrate the Governor's opinions:—

" . . . . . to complete the chain of communication as between the Government and the people of this vast dependency. What more natural than that we should use for the purpose—if we can find them—the tribal institutions of the people themselves? I mean by the term 'tribal institution' the authority which, according to tribal tradition and usage, has in the past regulated the affairs of each unit of native society. If we are successful in our quest we use that authority as an instrument, as the instrument by means of which we can communicate—in an authoritative manner I might add—with the people of the unit. But it is a matter of paramount importance that in recognising that authority and clothing it with legal sanction by appointing it to be a Native Authority under the law enacted for the purpose, we should in the first place regard it as the instrument which it is intended to be and retain that consideration steadfastly in our minds. Native Administration, indirect as well as direct, is a means and not an end and our work but commences when the Native Administration is constituted. . . . . Any tendency to think that when after exhaustive enquiry 'the tribal institution' has in fact been identified and recognised as a Native Authority our work is at an end and that the Native Administration so set up can be left to work out its own salvation with a minimum of interference on the

part of the Government creates a danger to the system itself and should be checked."

"I am reluctant to make comparisons but it is my considered opinion that the Native Administrations of Tanganyika Territory are, on the whole, more securely rooted and better equipped to stand up against assaults from the outside than are most of the Native Administrations in Nigeria, and I attribute this, for the greater part, to the fact that the former have from the date of their foundation been exposed to the full glare of public opinion, which must and does act as a stimulus and corrective."

"Professor F. Clark of McGill University has written that he is 'at times disturbed by the widespread emphasis on the importance of preserving as much as possible of indigenous African life and custom.' 'The possibility is foreshadowed' he adds, 'of a new African feudalism which is prepared to be benevolent and paternal to the native so long as he will "stay put" and not raise envious eyes toward a full share in all that western civilisation can give.' I am particularly attracted by these words because I have so frequently said both in Tanganyika and Nigeria that a Native Administration which exists merely because the people are at present backward and ignorant and on that account are apparently willing to 'stay put' cannot and must not endure. If there is an attempt to keep the people back and the Native Administration is consequently not so framed and constituted as to progress on modern lines alongside the Central Government, then, naturally, the natives will eventually refuse to 'stay put' and the edifice will crumble to the ground. Moreover it is the avowed intention of the Government that the native should not 'stay put.'"

"The time is past when Indirect Administration can be regarded as a sacred and mysterious art peculiar to Nigeria and understood only by a chosen few. Indirect Administration has become an everyday instrument of government and, after all, the conception is older than Nigeria, as Lord Lugard has himself pointed out."

"I am not unmindful of the difficulties which are presented where the Native Administration which we have created and recognised is based on a system of medieval polity dependent on the relation of vassal and superior, but I have deferred any more specific reference to this somewhat delicate part of the question in order to say here, in what appears to be its proper sequence, that the judgment which I have been able to form is that in some measure we have departed from the intentions and principles of Lord Lugard in this respect; particularly in drifting into the habit of mind that a 'feudal monarchy' of this kind is the be-all and end-all of Indirect Administration. . . . . But we have made some progress in the

last year or two. The policy accepted for some considerable time that the Moslem administrations should be sheltered as far as possible from contact with the world—the century-old doctrine of political untouchability—was due no doubt to a feeling, however unformulated, that an unreformed 'feudal monarchy' could not be expected to stand up against the natural forces of a western civilisation that was gradually but quite perceptibly creeping further and further north in Nigeria; a curtain being drawn between the native administrations of the North and the outer world, so far as it was possible to maintain the integrity of that curtain. But we have advanced now to the stage that the curtain is being gradually withdrawn and, I hope, will be fully withdrawn within a comparatively brief period."

From these quotations it can be seen how heavy a blow was struck to the sanctity that had come to be attached to the administration of Northern Nigeria. For a period of years the political officials of the country had so exaggerated their role as conservators that they had become priests rather than administrators. Sir Donald Cameron showed that he was not the servant of Indirect Administration but the master of it. He used it as a means. It was not an end.

In the matter of Christian Missions and their desire to secure opportunity of working in Moslem communities Sir Donald Cameron continued the policy which had been defined by Sir Graeme Thomson, and towards the end of his term of office as Governor one or two sites in the Emirates were in the process of being granted to Missions. His successor, Sir Bernard Bourdillon, is also, apparently, carrying on the policy, for several more sites are now either occupied or in process of negotiation. The political officers of the Northern Provinces have shown themselves sympathetic. Missionaries are very glad that what they considered to be a false interpretation of the needs of Indirect Rule has now been given up and that in their endeavor to carry the Gospel to the whole of Nigeria they have no longer to fight a principle but only to meet the difficulties presented by local circumstances.

The number of sites for mission stations which have been actually granted in territories in which Missions were formerly prohibited is about eight. In addition, Government is cooperating with Missions in establishing leper settle-

ments in each of the big Mohammedan Emirates, no less than eight such establishments being now under consideration. A number of restrictive clauses are imposed by Government when giving a "Right of Occupancy" for a mission station in Mohammedan communities. These clauses prohibit preaching in market places and near mosques and making unwelcome visits to houses. In granting permission to conduct a leper settlement in a Mohammedan community the Government will also impose certain clauses which seek to secure that an inmate shall be free to worship in his own way. In this connection the Nigerian Government has made a definition of "Proselytize", in the following terms:—"by proselytize is to be understood unwelcome visitation from house to house and pressure brought to bear on a person to accept another faith."

To the long argument between Missions and the Government of Nigeria what has been written is an end, but to the task of evangelizing the Mohammedan it is a beginning. No one believes that the task will be easy. One Emir in consenting to the selection of a site by the writer's Society advised against the expenditure of much money because the results to be expected were small. Another Emir in discussing a site told the writer that some of the few pagans in his Emirate would come to Christianity if they could relinquish beer drinking and their many women, but that no Mohammedans would come. When a European administrator said Missions could not be allowed to work in Moslem communities missionaries were aggrieved because they felt they were being kept off artificially. When Emirs speak as those two spoke missionaries accept the comment good humoredly. They are in direct contact with their object and have no reason to grumble because that object is a difficult problem. Those who are given the task of presenting the Gospel to the Mohammedans of Northern Nigeria and those who back them by prayer have been given a trust and a privilege. There should be a gathering together of those who love the coming of this opportunity, a flowing together of their prayer that Christ may be

magnified, a united expectation that God who has opened this door has opened it that salvation may pour in, a common joy that many are to become children of God through Christ's death and resurrection.

Edinburgh H. G. FARRANT.

Northern Nigeria as a Mission Field

We call the attention of our readers to the fact that the recent article under this caption in the April issue was written by one somewhat out of touch with recent events in Nigeria. We therefore express regret that the present attitude of the government and the progress of the work were not adequately or fairly presented. The above article by Mr. Farrant will remove this misapprehension, and show the present conditions.—EDITOR.

Is Young Islam Drifting?

In *The Muslim Review* a correspondent from West Africa writes under this title as follows:

"A vital question has arisen in this age affecting all people, and particularly Muslims. Because the youth of today has dared to question the acquiescence of his elders to people as fallible as themselves, he is viewed as becoming alarmingly irreligious and materialistic. The orthodox blame Western civilization, and with what perfect equanimity they consign all who differ from them to eternal perdition.

"Youth craves the *spiritual truth* of religion. Do they get it? In the vitiated atmosphere of conflicting theological dissertations, denominational interests, and ambitions, the principal idea, the majesty, grandeur, and graciousness of the teachings and the dynamic idealism which our beloved Prophet (O. W. B. P.) gave us has been banished. The emphasis which replaced the living, eternal, character-building truths is concentrated upon theological, non-theological non-essentials of which the Prophet hardly spoke.

"Young Islam today is keenly sensitive and ardent in his insatiable search for truth—Truth which alone is Freedom. His frankness is astounding. He will not tolerate the servile acceptance of the words of the preacher unless substantiated by reason. Nor does their 'inferno' doctrine inspire fear. With remarkable courage he analyses everything. He is in active revolt against all authority if that authority is not backed by reality.

"Youth loathes cant: glib, pietistical heaven-calculating talk, especially if it is separated from all meritorious actions. To it sham and pretence are intolerable; herein lies its greatest strength as well as its greatest weakness."

ISLAM IN INDIA: A PLEA FOR A MINORITY

In view of the proposed five-year programme of evangelistic advance, is it not time that the Church as a whole took stock and asked itself what it is doing for the evangelization of Islam in India? Amid all its claims can it find a little leisure to think of yet one more claim? With all its commitments can it find the courage to face yet one more task? It has dedicated its gifts and talents to many types of service and when it has caught a vision it has not lacked those who would count no drudgery too hard and no sacrifice too great till that vision became an actuality.

At the outset perhaps some will be asking the question, "Why particularize in this way? All men need the Gospel. Our message is for all." Of course it is, and it is precisely because the Gospel is for *all* and because the Moslem is apt to be overlooked that we feel the need of particularizing.

It is a matter of frequent debate as to whether one should "specialize" in Moslem work. This question hardly arises in a country exclusively Moslem or having a Moslem majority. Why? Because every missionary *is* a specialist. If he is to do his work effectively in any sphere he must specialize. What are the elements in this specialization? He learns the language of the people among whom he works, they are his constant study as he tries to find out their special characteristics, and he learns as much as he can about their beliefs and customs. Even when he makes no very profound study of these, they are the background of his thinking. The more he becomes steeped in the new atmosphere, the more valuable will he be as a witness to Christ. He gradually adapts himself and becomes wise to win souls. Here we are not thinking particularly of those who are usually called missionaries but of any missionary-hearted Christian whether Indian or from over-

seas. For, though the former may start with a great initial advantage, we know it is possible for him not to look far beyond the bounds of his own community, or the language group which is his own, and it is our purpose to point out that in the matter of Moslem evangelization specialization is needed for the indigenous worker and for the missionary.

It is not a normal thing for a missionary to be sent from China to Cairo in the course of his missionary service. (A few may pass from one sphere to another when the language is their own). The reason is because he has become specially equipped for a particular task. When, therefore, any man is working in the majority community in any land, everything is tending to make him year by year more fitted for his task. But the case is altogether different when a man has to work in a minority community. In this latter case those things which would be constantly fitting him for his missionary task if he were called to serve the majority community, such as the constant hearing of a certain vernacular, daily intercourse with people professing one and the same religion, or having certain ideas of etiquette and manners, instead of making his task easier will make it more difficult. Take, for instance, a man who has had a good grounding in Hindi and has had the opportunity to learn it in a place like Benares and then send him to do work in a village area where he hardly ever hears anything but *ganwari*. It will not be long before that man, by reason of the claims which are made on him in the village work, will leave the high Hindi and concentrate on the colloquial dialect. If, in addition, his uprooting from Benares is early in his missionary service, then the process will be all the quicker. Suppose, however, this man, while working in the village area, has to concentrate on work among high caste people who are few and far between. At what a cost will his specialization be maintained!

Now this is the position of any missionary to a minority community, and it is important for us to realize that throughout India our work among Moslems assumes the

character of work in a minority community. At first sight, great Moslem cities like Lucknow, Lahore, etc., may seem to be exceptions to this sweeping statement. But we have only to think for a moment to realize that it is true there also. These cities are frequently the headquarters of missions and churches which have a sphere of influence extending far beyond the city itself. In the surrounding small towns and villages, work among the depressed classes may be the chief concern, and the Churches throughout that area will have been built up from converts from those classes. In the cities there are also gathered together the educational institutions of the Church, its high schools and colleges and perhaps its theological institutions. So it happens that a majority community in the particular city is changed into a minority community in the area in which the Church is interested. The responsible missionaries placed at these centres have the burden of administration on them and the educational workers are naturally absorbed in their task. Thus, speaking generally, the individual missionary, the particular missionary society, or the Church with an evangelistic spirit will always tend to go with the message of the Gospel to the adherents of the religion most common in the area, and to the class most likely to respond to the message, couched in terms which it understands. Precisely for this reason the Mohammedan community will tend to be neglected in the field of missionary enterprise, because it is most often found in the minority, is always exclusive, and has been found to be least likely to respond to the Christian message.

The Moslem community's exclusiveness is proverbial. It applies to language, culture, social customs, etiquette, etc. Many observers have drawn attention to the reluctance of an indigenous church drawn mainly from Hindus to undertake the evangelization of Moslems. The reasons are not far to seek. One is the language barrier. Even when the Moslem community is largely bilingual it is found that what is sufficient for daily intercourse and the transacting of business, is not sufficient for religious instruction. We

can well remember the eagerness of a convert from the depressed classes who had become a preacher of the Gospel and whose vernacular was Hindi, to learn Urdu in order that his message might be acceptable and understandable by the Moslems he met. Such enlightened zeal is not common. But unless the effort to break down the Moslem's exclusiveness comes from the Christian side, by Christians seeking to understand the Moslem mentality, there is little hope of that exclusiveness being broken down by the growth of a new liberalism and a new spirit of enquiry within the Moslem community itself.

It may be objected, however, that specialization in Islamic studies on the part of missionaries and evangelists will only perpetuate this exclusiveness within the Christian Church itself. Congregations of Moslem origin will spring up, with a Moslem tongue, and thus two Christian churches will exist side by side with nothing in common. This seems to us to be an altogether unfounded assumption. It neglects to take into consideration the reconciling genius of Christianity, and the unifying spirit of the Gospel and the Christian faith. Taking a short view the objection may have some cogency, but taking the long view, it can have no cogency at all—any more than it should be thought necessary that for the unity of Christianity in its doctrine and discipline it is necessary that Christians should speak one language from China to Timbuctoo or that there should not exist churches in India conducting their worship in Telugu, Tamil, Bengali and the rest, or Welsh and English congregations in Manchester.

It is at most only now or in the immediate future that the language difference is fraught with risk. With the growth of Christian literature in the different vernaculars there will be more careful statement of the theology of the Church and less likelihood of its being plunged into heresy by the use of words which are liable to misinterpretation. The longer the work of interpretation goes on, the nearer will the meaning which the speakers of the different languages import into their words be uniform

and harmonious with the teaching of the universal Church, and the less possibility will there be of misinterpretation in the translation of the Word of God.

Meanwhile we would remind our readers that the New-Moslem propaganda often attacks Christianity on the score of carrying with it elements of paganism, and what it conceives as a sort of polytheism or tritheism. Now consider how greatly that conclusion will tend to be strengthened if, in the proclamation of the Christian message, a vernacular is used which still retains the flavor of paganism. Suppose, for instance, a Christian should happen to use the word *avatar* for incarnation, when speaking to a Moslem. The latter may very easily go away confirmed in his belief that Christianity is a departure from true monotheism. [1] The Church in North India is recognizing the greater suitability of a vocabulary based on the Mohammedan religious vocabulary and this in spite of the fact that the Church in North India is not composed for the most part of converts from Islam. This strikes us as very significant. In preaching in Tamil, Telugu, Bengali, etc., the vocabulary available to the evangelist is one associated with the Hindu cults. Thus if he is to speak about the incarnation he will use words which he seeks to invest with a Christian significance but which, for the majority of the people around him, will be used in their old pagan meaning. Now he passes on to the minority community of Islam which is already prejudiced and very strongly monotheistic. He uses the same vernacular which this community uses for ordinary daily intercourse, but which it would be most loath to use when speaking about religion; for, though the Moslem community in certain places may not be completely bilingual, it will yet express its religious ideas in words borrowed from Arabic or Persian. Even for a village Mohammedan who speaks no Urdu, *pujā* will stand for Hindu worship and *namāz* for his own faith's.

[1] The term is admittedly one which in its strict meaning can only be applied to the doctrine as it is found in Hinduism and it is dangerous to use it, but Christians use it for want of a better term.

Thus the evangelist who is using the vernacular of the majority community will find himself severely handicapped. He may find that his Moslem hearer thinks that Christians believe in an incarnation which is like a pagan incarnation because the evangelist uses the same terms as his Hindu neighbor. It is difficult enough to guard against misunderstanding when speaking to people in a language which is allied to their cult language, but what must be the position of a man who is using a language which is alien or unsuitable to the cult of the people whom he addresses—and a language not as yet fully redeemed from its old bad meanings by a new Christian significance?

It is a point to be borne in mind that nowadays the National Congress is putting great emphasis on the need for a *lingua franca* for the whole of India and would like to see a form of Hindustani established in this position. We are aware that this does not find acceptance among many people in the South and that some Indians would even gladly welcome English as the *lingua franca.* Use will undoubtedly be made of English, but when we have a language so widespread as Urdu, why not make use of this to the glory of God and the spread of the Kingdom and as a means of encouraging unity among the different parts of the Indian Church? Let us remember that if we would follow the master missionary, Paul, then we should mark how he used the *lingua franca* of the world of his day, in order that the Gospel might be spread, and that there might be unity throughout the churches.

But to return to the question of "specialization". Sometimes it is falsely assumed that specialization in Islamic studies and evangelization by the indigenous church are opposed in principle. It is hard to see how this can be. Presumably what is feared is that a missionary who owes little allegiance to any indigenous church, and who is perhaps even unacquainted with its language, may gather a group of believers from another language group and organize it into a separate unity without reference to the local church. Can anyone give an instance of such a thing

happening? The wise missionary will be very careful that no Moslem who comes to Christ through him will be labelled as his convert. He will hesitate even to baptize when there is a pastor of an indigenous church who can do this. He will be careful to tell the would-be Christian what his relations should be to the Christian brotherhood and—just as important and necessary—he will do all in his power to make the indigenous church realize its responsibility to the new convert. The local church as a whole must rejoice in the reception of another brother into its fellowship. But, in addition to this, the local church must realize its responsibility to evangelize, and not leave this task to overseas missionaries. The witness of the Church in its saved life is of paramount importance. This does not mean that its members should not seek all the equipment possible for the special evangelistic task it has to perform; and that equipment will be the more important for some individuals of the local group than for the rest, in so far as the majority must be engaged in the evangelization of the community which is making the major claim. In localities in South India, for instance, for the sake of the Moslem, for whom Christ died as much as for the outcaste or for the pagan polytheist, some few individuals may have to take a lonely course against their ordinary inclinations in order that the witness of the local church may not suffer. They will seek to know what the Moslem thinks. They will find also from their brethren in other localities how the Moslem can be influenced and what the Christian reply to the Moslem's attack is. Such people would not be a menace to the unity of the local church, but a source of strength to it. They would be like sentinels, also reconnaissance officers or, perhaps more fittingly, interpreters of the Moslem to the Church and the Church to the Moslem.

Whether such men and women are "foreign" missionaries or indigenous evangelists, paid agents or voluntary workers, is not the matter of supreme importance. What is of importance is that the witness of the Church should

be complete in every way possible, whether by the saved life, or by the saved life and the preached word. To say the work is for the indigenous church irrespective of its ability to express its faith in terms understood by its Moslem hearers is to impose on it a task which may lay it open to an insidious attack from Moslems no less vigorous in their missionary zeal, and "specialization" is needed as much for that church as it is needed for any particular missionary who may be "set aside" for such work.

This does not mean that we should aim at creating a band of research students in Islamics in every congregation. It means that an intelligent grasp of the matters at issue and the attack and defence involved must be the irreducible minimum for the local church, and that if this cannot be achieved by every member of the group, it must be the task of some individual representing it for his brethren's sake. Specialization means, among other things, the furnishing of missionaries and evangelists with the advantages available in countries where Islam is in the majority, or helping them with the accumulated experience of the people who have made themselves familiar with the problems and the best method of approach to Islam in the areas where Moslems are met in greater numbers, e.g., the Punjab or the United Provinces. It is an advantage to the worker to start his work among Moslems with the recommendation of a period spent in Mohammedan cultural centres or with a knowledge of the language of the Koran or perhaps of Persian or the present language of the Moslem intelligentsia, viz., Urdu. Though the people to whom he goes may be backward, they will still have an almost superstitious reverence for these things, and well-spoken Urdu will secure him a welcome, or at least a hearing, in many places where he would not otherwise have any point of contact.

When thinking of the position of the indigenous church in this matter, we must remember that there is a tendency in the churches to take their cue from the past in regard to the part they should play in the present. The indigenous

church has still great reverence for its founders. What they did, the particular tone of their witness and its direction, become a sort of standard for the succeeding generations. Now it is a fact that in the past not very much has been done for Moslems in a vast number of mission areas, but rescue of the downtrodden, unprivileged and despised has been—as no doubt it ought to be—the first care of a church moved by the spirit of the Master. But if missionary societies or parent churches persistently ignore or pass over the Moslem minorities in the areas committed to their charge, can any local church be blamed if at long last it forms ideas such as these: Moslems do not need the Gospel; they are a sort of Christian; it is hopeless to attempt the evangelization of Moslems or else missionaries would have done it long ago. Might not a local church be justified if it argued, "Our fathers in the faith never did this work. If they were not competent to do it, is it likely that we shall be successful? Let us concentrate on the community with which we have some affinities in language and from which the great bulk of our church has been won." We submit that such an argument would be very excusable and would probably carry weight in a great many Church councils when the question of evangelism was brought forward. It is for the more fully equipped Christian groups, whether Western or Indian, to prove to the Church at large that evangelistic work among Moslems is possible, necessary and likely to be successful. We have no right to demand a victory from infant churches when we as grown-up churches have shirked battle.

And in this matter it is essential that the local church should not be left to its own devices. In such a task we must pool our resources. We strongly plead that here there may be no stress laid on the national origins of workers. Whether they be indigenous or overseas workers, key men should be appointed in all areas where there is a sufficient Moslem community. Indian workers will aim at a knowledge of Urdu, and English workers will also consider that it is their first duty to acquire that language. The former

will need the vernacular of the area where they work, in order that they may enter into fellowship with the local church. In certain cases their second language will be English—as in the case of overseas missionaries—with the same object in view, only in this case they will enter into fellowship with the Church through English-speaking Indians or the overseas missionaries. This requirement of a second language is not that we may have linguistic experts, but in order that the evangelist would be competent to preach and teach in an acceptable tongue and, on the other hand, it is in the interests of the unification of our work, to enable the local church to keep in touch with and possibly supervise the work which the evangelist is doing, and to ensure that he has that fellowship without which it is impossible for him to continue his task. It is necessary for his spiritual health that he should have this fellowship and sympathy.

If the desirability of the foregoing is admitted, it inevitably follows that equipment and training are important matters. It may be that for some little time the type of work we have in mind may have to be done by overseas agents. It is devoutly to be wished that this may be but a temporary measure and that indigenous workers may be forthcoming for this important service. The writer, however, has to confess that he has not been able to find one-quarter of those for whom there is work already waiting in South India and in this absence of Indians who can do the work, the Church will have to fall back on the overseas agent. It is with the avowed object of supplying a lack in this direction that there is in being an Indian Students' Aid Fund for the Henry Martyn School of Islamics, by which scholarships are offered to Indian agents who are recommended by their missions for special training in Islamics. The fund owes its existence to the vision and generosity of one donor and as yet in this special direction the different missionary societies and the various churches have not felt impelled to support a wider use of the facilities offered.

Whenever an overseas worker is appointed he should consider it his duty and privilege to prepare someone to supersede him. But how remote these things seem to be! How can they come to pass? As yet they are a dream. The ideal is an inter-mission plan, which desiderates a deeper unity of spirit. In this plan, in which all should join, the aim will be to cover the whole of Moslem India with men at important centres. The supply of men when not forthcoming from the areas where there is a need, should be from Urdu-speaking centres as e.g., the Punjab and the United Provinces. As far as missionaries are concerned these should be, as early as possible, trained in some area where there are Moslems in a majority or exercising a cultural influence. There they will be *trained* and not simply given the privilege of a month or so to equip themselves for a life work. The areas where the greater societies have work among Moslems already must be the nurseries for the whole of their Hindustani work throughout India. In this particular work there should be greater mobility. Workers for instance might freely move between Hyderabad and the United Provinces. Already some measure of cooperation in respect to Hindustani work is in force, by an interchange of missionaries between Calcutta and the United Provinces by one of the large British societies. It would be a great advantage if the application of this principle were widened so as to affect more areas. Thus workers who might feel lonely in an area largely Hindu could be sure that they would have at some time the opportunity to go to an area where there would be others working at their task. They would in this way gather inspiration. If they spent some time in what we have called a "nursery" area they would meet there Indian agents, both men and women, whose work lies among Moslem and who would greatly contribute to the overseas workers' understanding of the task to be done. These personal contacts will be invaluable in the long run.

The greater mobility which we desire will also make for greater unity in scattered areas; the stronger workers

will be supporting the weak. Our plea is for unification rather than for specialization, because the specialization at which we aim is not the creation of pedants or pundits but the pooling of all our resources, the sharing of our acquired experience for the great end of a completely effective witness of the Church of Christ in India. Through the vision of the International Council and the National Christian Council, the Church has made it possible for the pooling of those resources to be effectual in its "clearing house" at the Henry Martyn School. The machinery is there. What use will be made of it?

It is not the writer's purpose to reply to the writer of that article in *Christendom* entitled "New Missionary Dimensions", but certain things said there suggest matters appropriate to our subject. Quite apart from the question of differing theological views, the Moslem antagonism is a root and branch antagonism, and extends equally to the Christian ethic as found in the teaching of Christ as to the dogmas of Christianity. Modernist Islam attacks the Sermon on the Mount on the grounds of its impracticability. It accepts its own system of moral law on authority. Exemplification of the Christian ethic must be an integral part of the Christian witness, and will in some cases win admiration. But it is noteworthy that under the eyes of millions of Moslems in India the Christian Church has succeeded in raising vast numbers of the depressed classes to a higher moral standard. Moslems are well aware of this. They have even given their blessing to what a Moslem friend described to the writer as "making men out of animals". This process of uplift, however, is not markedly bringing Moslems to Christ, but, as another Moslem said, is rather regarded as bringing the depressed classes into the "halfway house to Islam". It is our experience that, however much we may be able to exhibit the Christian type of moral character, the Moslem will not suffer theological questions to be shelved, and it is because they are so frequently shelved by Christians that the Moslem tends to become more and more confirmed in his views of the

superiority of Islam. Often the theological enthusiasm of the Moslem is in strange contrast to a certain rationalizing laicism in reluctant advocates of an attenuated Christianity. If the Christian is content to be silent about the Trinity or to relegate it to oblivion, this will not propitiate the Moslem and make him ready to accept Christian truth. He will continue on his triumphant way till he has silenced the Christian on the matter of the authenticity of the New Testament, and then will invite him to accept Islam. What the Christian needs is not less theology, but more and better theology.

Far from adumbrating a new plan to avoid the "proselytizing" of Moslems, the writer of "New Missionary Dimensions" is only making explicit an attitude which was for centuries responsible for a general apathy to Moslem evangelization, except on the part of some few intrepid individuals. No new opening is here, but only the confession of a stalemate of "perpetual check". The time has come indeed for new recommendations with regard to our witness to Islam, but those recommendations can never include the facile adoption of the dogmatic unitarianism of Islam as the basis of a Christian infiltration of Islam. We plead for a deeper and clearer conception of what Islam really is, doctrinally, morally, and culturally; a little more appreciation of the relations of Islam and Christianity in history; the very substantial interchange of thought between the two; a clearer apprehension of the reasons for prejudice and opposition; and, above all, a true view of what we really have to offer to Islam—the power of God unto salvation. We do not plead for skilled controversialists, but for well-informed advocates with clear, positive, and unfaltering evangelism. We too would summon the Christian Church to a discipline and an adventure calling for more Christ-like behavior, and in addition a travail of thought and spiritual preparation to preach the unsearchable riches of Christ with acceptance.

Lack of space forbids the discussion of the difficult matter of "supply" from the overseas churches. We often

hear it said that there are very few candidates for missionary service who are seeking a special equipment for work among Moslems. It may be that the churches in the West are not encouraging this form of specialization at the source of supply, and that in the early years of training it is only the odd man here and there who has brought home to him the urgency of the claim of the Moslem world. It may also be that facilities for this special type of training are not offered, so that the opportunity seldom occurs for the testing of men's and women's capacity for this work, either by themselves or their societies. We leave these "may-bes" to find where they fit!

It is quite possible that there may be some hesitation at embarking on an ambitious programme with insufficient means and meanwhile we shall go on trusting to an occasional solo effort on someone's part, here or there in this vast field of India. We would be sanguine indeed to expect the complete reorganization of our work in a short time but there is nothing to prevent us from making what is long overdue, a complete survey of the whole field from the standpoint of Moslem need and the extent to which the Church is meeting that need. How many great Moslem cities are today practically untouched by direct evangelistic effort? Where are the successors of Wherry, Valpy French and Lefroy? And what is the Church going to do about it? Another question we would ask is whether all the resources we have are being used? In short, our plea is for a definitely planned campaign in which resources of all missions may be employed to the best advantage, and which will bring the whole Church of India to a happy confidence in a special task done for the Lord who redeemed her. No easy and quick solution of the problems involved in what we have here outlined is in sight. But whether we contemplate a five-year plan or a ten-year plan, let us have a plan and let it be an all-India plan. Let us spy out the land and then go in and possess it.

Lahore, India J. W. Sweetman.

MOSLEM WOMEN OF NORTH AFRICA

A recent book on the changing status of Moslem women has, in a very interesting and forceful way, depicted the simultaneous movement towards liberty and emancipation of women in the more progressive countries of the East. For various reasons which the author does not state, Moslem North Africa, with its seven million women from Tripoli to Morocco, does not come within the range of the survey. Since, in my opinion, no study of Moslem women today would be entirely complete without at least some mention of the progress made within this vast area during recent years, I should like, following somewhat the outline and thought of this book, to note some of the signs of awakening and new development in Algeria and Tunisia.

The land is marked by a medley of races and peoples, diversity of languages, differences in customs and manners of living. In the Orient the West sways the East, a superficial, superimposed influence; to the West the East carries inestimable precepts, but in the Mediterranean World, East and West come together in a way different from that found in any other region in the world.

North Africa does not belong to the East, nor the West, nor even to the continent of which it is a part. Nor does it belong to any single race of people. It is the land of the mysterious aborigines, the Berbers, the conquering Arabs, and the governing French. The Parisian, in speaking of a French colonist, marks the distinction in the tone of voice in which he says, "he is Algerian". The educated young native in military clothes is not French, nor Arab; he is "Algerian", or "Tunisian", as the case may be. And the Jew, neither Palestinian nor European, is a citizen of the North African country in which he lives.

The ancient Roman town of Constantine, formerly called "Cirta", will represent this homogeneous mingling of races and cultures, centrally located as it is between plain and mountain, coast and desert. Crossing the bridge over the deep ravine which divides this city, one views the panorama of the future in a unique way. Beside the quaint and crudely constructed Roman-like blue, white-washed Arab houses and almost pushing them into the gorge, as it were, are the stately modern apartment houses of the Europeans. On the wide boulevard which encircles the edge of the rocks at the left are large modern school buildings.

Coming into the city, Place de la Brèche, one sees this picture from another angle. Three men are talking together. One is dressed in European clothes, swagger coat, soft felt hat turned down to shade his eyes, and spats. The second man of somewhat darker skin with neatly trimmed mustache and glasses, is attired in similar apparel, with the exception that he wears the red fez on his head, the symbol of Islam in Algeria. The third man is enveloped in two long, flowing, graceful-hanging capes with hoods, the under one of hand-woven white wool, the outer, of fine black broadcloth. On his head, he wears a white cotton crown, twisted about with gold braid and in his hand he carries a cane. In the background, people are hurrying to and from market. A French woman hustles along, followed by a little barefooted native boy, carrying packages. A large burly Jewish woman, dressed in blue satin, carries two crammed market baskets, from which are dangling celery leaves, turnip tops, chicken heads, and wild flowers.

Winding his way slowly through the crowd and coming to the front of the tableau, is an old man hobbling on a cane, and leading by the hand a little girl. He is barefooted, and his white burnoose is shabby. The little girl wears a gay orange-colored cotton silk dress with a full short skirt. Her hennaed hair is neatly combed, clasped with a sparkling barrette, and tied back with a ribbon. Her little left arm is weighted down by a large school case.

This little girl is truly the center of the picture, for in

her is linked together the chain of history, the poetry of ancient Arabia, the sorrows and fears of Islam, and the hope of a new day. She is finding her way back to school, of which Islam deprived her mother. Before the war, scarcely a native girl of this region obtained any education; now, on all sides, government, mission and private schools are being opened to her. This particular little girl is perhaps on her way to the school for native Arab girls on Rue Nationale.

The missionaries have been in Constantine over twenty-five years and have seen many changes, trends of modern movements. Years ago, little girls, if they were allowed to go out at all, were wearing head-handkerchiefs and long dresses. Now the short skirt and occasional bobbed head is not unusual. Fewer women were seen in the streets then than today. Now, early in the morning, one sees veiled Arab women winding their way along the roads and through the streets, to their places of employment. It is not an uncommon sight to see two Arab women pushing through the crowded French department store, slipping the veil aside now and then to examine a material or an article on the counter. Some go to the mayor's office, the tax office, the post office, and other public buildings to transact business, when really necessary.

The veil worn by the women of Constantine is more conservative than that of the women of the large port cities. By actual measurement the black veil of overall-like material of Constantine is two and a half by three and a quarter yards, as compared with the thin white silk-wool square, one and three-quarters by two and a half yards, of Tunis. In cities on the coast, a thin veil, only a pretext, is worn over the face, while in Constantine, the white face veil begins where the black top veil leaves off, allowing only a crack through which to see. In the city of Algiers, the eyes and a part of the forehead are uncovered. Since larger cities usually lead the smaller backward communities in style, this may be noted as a mark of progress toward the removal of the veil.

The economic factor has played an important part in this respect. Little native girls who are placed with the French as domestics, who bring money into the home in another way than that of marriage, are not veiled and shut up at as early an age as before, and have a new kind of liberty which was unknown to their grandmothers.

The modern Arab girl frequently wears the veil over her European clothes, and in many cases, would discard it altogether, if she were not afraid of public censure. Some lift the veil away from home. One day a young Arab of the modern type brought his sister, dressed in the extreme height of French fashion, to our home. In her suitcase she had her Arab clothing with the veil, which she had discarded after leaving her own town. Although she could neither read nor write, she spoke excellent French, which she said she had learned in her home and in France, when travelling with her brother.

Employment and education are both forcing the marriage age up. Child marriage is still practiced, but the calculating Arab is beginning to see the advantage of allowing his little girl to be educated and to go out to work.

Polygamy is not the rule in Algeria, although many men of the shopkeeper class have two wives. Occasionally, an upper classman will have three or even four wives, but the expense of keeping a separate establishment or separate room for each wife has been a prohibiting factor. Here we see again the economic element playing an important part. Divorce is preferable to bringing a second wife into an already overcrowded house of men, women, children, and poultry.

As pointed out above, North Africa is not behind in the renaissance of education for the Moslem girl, however slow it may appear in comparison with other countries. Scattered throughout the country are native schools, both government and private, where girls are getting a primary education and instruction in things of a practical nature. Arab girls are sent to special schools for native girls, whenever possible, but many of them attend classes with

European children. The vestibule of the kindergarten school of Bellevue in Constantine swarms with French, Arab, and Jewish children at the beginning of each school year. Although still the exception, there are scattered individual cases in Algeria and Tunisia, of girls who have graduated from the Lycée with their *"Diplome de Fins d'Etudes"* and even the *"Baccalaureat"*. Some of the women of this class go about freely and unveiled, mingling with Europeans socially; others, though still under the bond of Islam, exert a quiet but strong influence in a semi-modern home.

Two mission homes, one in Constantine for Arab girls, and one in Algiers for Kabyle girls, have been established for the education of native girls, and constitute one of the most modern and forward movements of its kind in North Africa. The little girls in these homes, who are forerunners and may some day be leaders among the women of their country, have shown unusual ability, considering the fact that they are the "first generation" native girls there to have this advantage. One very enterprising young woman, through the start which the mission gave her and her own initiative, has recently graduated as a French doctor, and several girls have their diplomas or certificates as nurses.

These young women are not altogether representative of the Moslem masses of women since their training is both European and Christian in emphasis, but they show, nevertheless, the possibilities and capabilities of the new Moslem girl. She will enter many doors which are now opening to the new economic and professional life.

At present, the economic rôle of Moslem women in Algeria and Tunisia is limited, and far behind that of Syria, Egypt, and Turkey. But here too there are changes. Many, especially older women, are working in European homes and becoming economically independent. Other women, although they are not allowed to use and handle the money themselves, are chief providers of the family through home industries, such as, carpet- and lace-making, embroid-

ery, and the *chechia* industry. One very unusual native woman of a mountain village owned her own little home and made her living through dress-making. Very few, if any, other than the young women mentioned above, have entered the medical profession. School teachers are still scarce, but their number is increasing, especially in Tunisia.

Flies, dirt and superstition are still prevalent in the crowded native quarters of Constantine. Undernourished children and sick mothers are still stretching outward and upward their long bony arms pleading a needy cause. Blank walls of the city streets still cut the sun's rays from the home of many a secluded woman. But these dirty narrow streets of this city wind their way down to the precipice, and are overshadowed by a row of buildings on the other side, the French Hospital, where hundreds of natives receive medical help every day. In earlier days, no Arab woman was allowed to go to the hospital, and no doctor entered the native town. Today, the doctor's office is crowded to capacity with women and children, many of whom came alone and unaccompanied by the men of their families; the air of the outer room of the hospital is stifling with the crowds of suffering women and screaming children waiting for entrance. Two *Goutte de Lait* institutions for the distribution of milk and the care of babies have been opened.

Public social affairs are strange to the Arab women of Constantine, whose only recreation in times past was the gathering at the graveyard on Friday. However, here too, the door has been pushed ajar by a small group of adventurous women and ambitious mothers. The French teachers of the Arab girls' school trained the little Arab girls in modern dancing and singing and held a large public fête at the assembly hall of *l'Université Populaire*. A special performance was held for the mothers of the children, and was attended by many veiled Arab women. The audience of the regular evening performance was as entertaining as the fête itself, with its several front rows occupied by influential Arab men and sheikhs of the town, who came to see their little "pansies and butterflies" with long stream-

ing curls, dance about the stage. The write-ups in the following day's paper were enlightening and varied on the subject. As much attention was given to these little, short-dressed Arab girls as to an important political issue.

Generally speaking, Moslem women of Tunis are ahead of Constantine and Algiers in this respect. Many go about freely, attend lectures and the movies, and take part in the social life of the community. Women in fair numbers attended the lectures of Madame Manjari, who spoke in French and Arabic on the subject of the education and emancipation of women.

The Feminist Movement is active in Tunisia and Algeria and is making real strides against the determined opposition of the old-guard conservatives. Madame Manjari, who is a well educated Tunisian lady, and a young Moslem lawyer, are two outstanding champions of this cause. Madame Manjari lectures to large audiences of men and women, European and native, and has made extensive trips through North Africa to organize women. Completely emancipated herself, she attends functions with her husband, and enters into the social life of the French official community.

"The young lawyer Tahar Haddad has dealt with the subject of emancipation of woman from the legal and social standpoint. His book, *Imra'atunā fī Sharī'ah wa 'l-jama'īyah* created a furor six years ago. It was suppressed by the Sheikh al-Islam as heretical, but had a wide circulation before it was withdrawn. His plea is for equality before the law for women, as well as recognition of her importance for the spiritual and social welfare of the community".

This sketch will trace in the mind of those interested in the movement for the emancipation of Moslem women, an outline of the new and challenging work which has been started in North Africa. Brushes and colors for the masterpiece are available in the west, but the east will undoubtedly furnish the finer tints and hues.

Europe has come to North Africa, but North Africa

is also making its contacts with Europe. During the World War and since that time, boats going to France are thronged with Arabs, some in European uniforms, and others in native garb. French newspapers and magazines are bought and sold throughout these colonies, penetrating even into desert towns. One day an English missionary in a desert town took me to call on a young Arab woman, who spoke a little French, and who had enough knowledge of it to be able to read the daily paper. When I was introduced as an American, the apparently astonished native woman glared at me a minute, then said, "You come from the country where they killed the Lindbergh baby!"

With this penetration of Europe into North Africa, the development of schools for native girls, increase in travel, spread of Western literature, and the imparting of knowledge through the radio, there has come a new day for the Moslem woman. This early transition stage with its fresh freedom and the emotional upheaval which come through the increasing contacts with Europe, is full of risks and disappointments. But what great work is there, that was not difficult and tedious in the making? The first little camel's hair mats made by the children of Karouan are uneven, knotty, and full of imperfections, but the large, even, rectangular, beautifully-patterned rugs made by the older boys and girls are sold all over Europe. Likewise, this new liberty and freedom for the Moslem woman will gain strength through its growing pains and difficult experiences, but will no doubt in the end be dearer and more cherished than by the American woman, who has always had it.

Washington, D. C. FRANCES E. ROBERDS.

THE JOY OF PREACHING TO MOSLEMS

The purpose of this article is not to set forth the difficulties of evangelistic work for Moslems. It is true that there is no harder task before the worldwide advance of the Kingdom of Christ than the winning of Mohammedans, but our readers are well aware of all the difficulties that confront us. Again it is not our purpose to speak on methods of Moslem work. We should no doubt help each other by conference on the most fruitful plans of labor but that subject is not my present theme. I shall not here speak at length of the disappointments in work for Islam. These are many; sometimes one is discouraged to the extent that only the hope of Christ can keep him from continued pessimism. Again, it is most difficult to bear the disappointment of seeing those who have confessed Christ fall away. Here we have another phase of our work to present. Finally, it is not our plan to discuss at this time the work for nominal Christians or others. It is our one purpose here to set forth the joy of preaching to Moslems.

Preaching is always a joy to a man who has been called of God to do it. But, of course, such happiness for ourselves is not the end of preaching. We do not preach to bring joy to ourselves but to bring souls to Christ. When we see Moslems born into the Kingdom we are just as sure to have joy in our own hearts as a rose is to have perfume, but this joy is a by-product of preaching. There are many reasons why our hearts should be full of joy from the very opportunity of preaching to Moslems; we may mention a few.

First, there is the joy of fellowship with Christ in service. Surely it is a noble thing to be called to serve with Christ at our side, and to share in the work that

is dearest to the heart of God. David Livingstone is said to have remarked that in all his toils and dangers there was one thing which gave him greater comfort than all else; it was the word of Christ, "I am with you always." Certainly in preaching to Mohammedans we should never feel lonely with such a Presence near us.

Again the heart of a worker for Moslems is filled with joy when he thinks that his is the high duty of carrying the Word of God and explaining its meaning to those who have no true message from their Creator. It is indeed a wonderful calling to go from shop to shop, from house to house, from city to city as the bearer of glad tidings, the apostle of the Word of God.

Great joy comes from the realization that we are bringing satisfaction to the spiritual longing of Moslem hearts. Should we not preach to Moslems we would be like the brothers of Joseph who sat down to eat bread while their brother suffered, being bound and in the pit. We shall be happy when Joseph sits down with us to eat. How can we be happy while we leave them bound and in darkness? And it may be added that Christ is the only One who can fulfill every longing of the deepest spirits of Islam.

In the last place, we find our souls happy because in preaching to our Mohammedan brethren we are fulfilling the command of Christ. When Christ sent out the twelve and the seventy disciples they went on their errand with joy in their hearts. They had seen Jesus and it was their greatest happiness to do his bidding. Paul the Apostle could not remain still after he had seen Christ. He found his joy where we find ours, when we have seen Christ we cannot but obey his last solemn words to carry the Gospel to every nation and tribe. There is no greater joy than in such service.

Let us consider under four divisions the joy of preaching to Moslems.

I.

The joy of a real message. Christianity is a rich religion, we have a message to give that cannot be found

in Islam, and a message that perfectly meets the deepest need of our Moslem brothers.

The New Testament sets forth the true nature of sin as an awful act against God and fellowmen and against oneself; on the other hand the teachings of Islam look upon sin in a very light way and even excuse or condone the things which separate man from God in this world and the next.

Christianity not only presents sin in its true light but offers the one and only remedy for sin. In Islam the fundamental idea concerning sin seems to be that a man may make up for evil actions by doing in turn something that is good, like prayers or pilgrimage or the giving of alms. In the faith of Christ the remedy for sin is supplied by God Himself, but in Islam the only remedies that are offered are man-made, the work of our hands.

Only Jesus has introduced to our minds and hearts the truth that God is our Father. Through Christ we may approach God and call Him Father. To Islam this title is blasphemy and is almost without exception understood by Moslems in a carnal way. Though the Koran says that God is as near as the jugular vein, yet in actual practice the whole system of Islam makes him a powerful tyrant who cannot be approached. What a blessing to come to our Heavenly Father through Christ our Elder Brother!

In Christ we have a personality that is perfectly unique. How far from anything that Islam has to offer are the love, forgiveness, mercy, service and self-sacrifice of our Master. What a marvelous joy to be able to point to such an Example. But Christ is far more than an example—He is the one Atoner for sin, the Mediator of the New Covenant which has brought God to man and man to God—reconciling those who were at enmity and in His own flesh making peace through His Cross. In all of these great offices Christ is unique, Islam has nothing like it. What a joy to present such a Saviour to a Moslem and let the latter hear His words, "I am the way, the truth,

and the life." "Come unto Me all ye that labor and are heavy laden, and I will give you rest."

Christians have also the matchless blessing of the Holy Spirit to guide and empower them and to cleanse from the guilt of sin. Islam teaches how to clean the hands and the feet before the performance of prayers, but only Christianity can show how to purify the heart. I was in a city of some size a few years ago with one of our mission doctors. I was speaking in the waiting room of his dispensary on the verse, "Blessed are the pure in heart for they shall see God." There were nine *mullahs* present. When I had finished, one of them said, "It is impossible to be pure in heart," and all the other eight agreed with him. Without the Holy Spirit real purity is indeed impossible.

Islam has its holy shrines like Mecca and Medina, the graves of the prophet and the Imams, but it has nothing to compare with the sacred places that are ours in Christ and their meaning in our lives. As, for instance: Bethlehem, the place of the Incarnation; the Wilderness, the place of overcoming temptation; Gethsemane, the garden of agony for sin; Golgotha, the place of the Cross; the empty tomb, the place of victory and resurrection; the mount of Olivet, the place of universal power and the Great Commission.

It would be hard to imagine anything that could bring more joy than the proclamation of such great truths. If any preacher or missionary to Moslems has lost his joy in preaching it is because he has lost contact with these great and fundamental truths. If any worker for Moslems has lost the joy of such service let him return to his message, he will find there the joy he has lost.

In our experience we have found that Islam has no real message. In a large town of our province we had a number of *mullahs* in our room. We asked them to choose a man to speak for thirty minutes on the message of Islam and we would speak for a similar time on the Christian message. They chose the leading *mujtahid* of their city.

He spoke for not more than five minutes and we took the other twenty-five minutes of his time and the half hour allotted to us to present the Christian message. This is not an isolated case but has happened over and over again in our experience. Great should be our joy that in contrast to Islam we have such a wonderful message.

II.

The joy of gaining a hearing. We not only have a message but we find in these Moslem lands many who are ready to listen to its presentation. Though we have many problems and there are great obstacles to be overcome and mountains to be removed, yet we must thank God for the great opportunities that lie around us on every hand. The fanaticism and bigotry which refused to listen to our message have largely passed away. The tremendous social changes and the modern outlook, together with nationalistic spirit, sometimes make for more freedom in our preaching, and at other times these factors contribute hindrances to the Christian message; yet in all we should rejoice that the general flow of the tide is toward a larger hearing and more people who are willing to think upon the claims of the Gospel.

In the large cities all over Iran we have been holding special meetings for evangelism. Sometimes for a week these services have continued each day and sometimes for longer periods. The speakers have presented the Christian message directly, in most cases without any reference to Islam, and yet many hundreds of Moslems have attended with the keenest interest.

In one of the smaller cities of Islam we had services on several successive Sundays. Though there is no established Christian church in that city we had a wonderful attendance of Moslems. The last Sunday, though a heavy rain was falling, we had more than three hundred Moslems in attendance. No room at our disposal was large enough to hold such a congregation so I stood in a doorway

opposite, to be sheltered from the rain, and they filled the porches on the first and second stories of the long house where we were staying. One could hardly believe that such an opportunity would present itself—that so many would be ready to hear the straight evangelistic message in a city that is noted for its fanaticism.

Most evangelists in Iran have a room or office where people may come to them for conversation or to secure Christian literature. In our own evangelistic room we have a Bible class each Sunday morning for Moslem men. Though the attendance is somewhat irregular because most of the young men are from the upper classes of the government schools, we very often have thirty or more of these intelligent young men. What a joy to have such a class of hearers. Their attendance is entirely voluntary—yet they leave their own school work to come and listen to the Christian message! That, it seems to me, should bring joy to the heart of any Christian preacher.

The joy of a hearing for the Christian message is not confined to large congregations but comes from the personal contacts of our everyday work in evangelism. I was touring in a certain city with a mission doctor. We were invited to the home of the head of the tax department. He had also asked the governor of the district, the head of the education department, several village owners, and others to come to his home for conversation with us. To these officials we were able to present the direct Christian message and they seemed glad to listen. In a recent week following Easter I stood in a school for girls, with the large room darkened and the whole student body before me; at the front of the room there was a cross, illuminated by electric lights covered by white cloth and lilies. I stood up and by the light of the cross I read the simple resurrection story to the great roomful of girls. The great majority of them were from Moslem families yet there was absolute silence and strictest attention. Whose heart would not overflow with joy at such an opportunity to preach Christ?

Last year I visited the churches in the Urumia region;

returning across the lake on the boat a religious conversation began with an army doctor soon after the boat had left the pier. Others gathered around and through the whole day our conversation went on, for a large part of the time all on the boat who were free to gather around listening. Who could ask for a more joyful chance for personal work?

I am a subject of a Moslem country and I live under a constitution which establishes Islam as the state religion, yet before me there is an open door for the presentation of the Gospel which no one can shut. In my work I have the joy of difficulties to be overcome and I have the daily joy of seeing non-Christians who are ready and willing to hear the message Christ has sent me to give.

III.

The joy of suffering in Christ's service. It is one sort of joy to know that we have the message that meets the need of the Moslem heart and to find a hearing for our Good News; there is another sort of joy that comes from suffering and persecution. But this latter is joy, nevertheless. The joy of the day of Pentecost was one sort of happiness for the apostle Peter, but when some time later he was beaten he got joy out of that experience also. "And they departed from the presence of the council rejoicing that they were counted worthy to suffer shame for his name." The apostle Paul must have rejoiced to see churches spring up through his efforts but his heart breaks forth in joy at the thought that his apostleship is sealed by fellowship with Christ in His sufferings, "For I bear in my body the marks of the Lord Jesus." Just as we fail to match the apostles in power, so we fail to attain to a fellowship in suffering such as they enjoyed. The things we are called upon to bear are trivial in comparison to their sufferings, yet our own may be enough to bring that deep sort of joy which comes only through sharing with Christ in pain and distress.

A number of years ago as I was touring with one of the missionaries, we reached a district in the mountains where so far as I know Christian evangelists had never been, although they said that some sixteen years before one Christian had passed through the district. We came into a village just before nightfall and in a storm of rain and wind. We asked for a place to stay but there was not one family in the place that would receive Christians—especially in our wet condition—as they thought we would contaminate their houses in that condition. They showed us the ruins of a barn but we decided it would be better to stay in the streets than among the vermin there. Another man took us to an old chicken-house, one of the most filthy places I have ever seen. At last one man suggested that there was a shelter in an orchard some distance from the village. We made our way out there and found some sort of a room upstairs, so we put our saddlebags over the places where windows should have been and at last made our beds, with the wind and rain whistling through our abode. I think I have never in my life enjoyed a sweeter sleep than that night.

At one time I was invited with a missionary to the home of a prominent man who had recently been converted from Islam. As we were talking in his house a high ecclesiastic entered the room and then we saw that the yard was filled with *mullahs* and men of every description. Some men entered the room and began beating some other converts who were with us. They threw us out of the room and the yard; as they pushed us out one man said, "If you ever come in this yard again, or even in this street your blood will be spilled on these cobblestones." After we left, the unfortunate man who had lately professed Christ was shamefully beaten by the rabble.

Some time ago as I was leaving the church a young man put a letter into my hand. It was sealed and I did not open it until I got home. I read it and found a threat that if I endeavored to convert Moslems to Christianity either by preaching in the church or by personal work my blood

would be shed in the street. It was signed, "The Group of those who Shed Blood."

We must expect at any time to be put out of certain places where we go to preach. Our books will be seized and we shall have trouble, but we are still like the Hebrews to whom the apostle wrote, "Ye have not yet resisted unto blood." Even should it be our privilege to share the martyr's crown, we shall still join in the words of the prophet Nehemiah, "For the joy of the Lord is your strength."

IV.

Joy in gathering of the fruit. We do not see great numbers from Islam accepting Christ, or mass movements such as may be witnessed in India or Korea or Africa. We must work and pray and strive for a single convert from Islam. Again, in the large centers where churches are established there may be a number of professions and quite a group joining the church each year. In the villages, on the other hand, there may be a single convert here and there but we only struggle toward the stage where we may witness to regular groups of believers in the villages and small cities. The following are the main reasons why we do not see large numbers of converts:

1. The lack of religious freedom.
2. Religious or national fanaticism.
3. Loss of economic and social standing.
4. Actual persecution.

I was touring at one time with a new missionary who had come from America a short time before. We stopped at a druggist's shop in the bazaar and a crowd started to gather when they saw we were speaking about Christ and the *Injil*. I moved off from the druggist's shop to a wide place in the bazaar and at least a hundred people gathered. I had a wonderful opportunity to preach the Gospel and they listened with fine attention and were evidently impressed by the message. When we returned to our room I was so glad my heart was singing. I noticed that the young missionary seemed very sad and when I asked the reason,

he replied, "I am filled with sorrow because not one man stood up before the crowd and confessed Christ. In such a meeting in America with people listening with that sort of attention at least fifteen or twenty would have arisen to confess their faith." Those of us who have spent many years in work for Moslems hope for that day but we have not seen it as yet. We see men and women born into the kingdom one by one but great is our joy over one soul that steps out into the sunlight of Christ.

In my own experience I recall passing a vineyard. A boy came running and asked us into the garden where an old man was sitting. I read the story of the Prodigal Son, and before I was through the old gentleman was crying like a baby. He understood the meaning of the story before I had explained a word and I am satisfied he found Christ in that single interview. In a certain village in a Bahai house I had a talk that lasted until midnight. The owner of the house was not converted but a man who was present was deeply affected. He came to see us later and before we had left the village he confessed Christ and has remained true to this day.

I was in a city of considerable size working alone and had been there for several weeks with very small show of results. I had given a Bible a few days before to a young man of a very prominent family. One evening as I sat in my room, almost utterly discouraged as to the work in that place, the young man came in; he had been reading the Bible, and before he left he confessed faith in Christ and my pessimism was all changed to joy.

During some months when confessions had been few in connection with our church and evangelistic work I was in the office one morning when a young man who had been attending services for some time came in. He made a clear confession of his faith in Christ. He was from a good family and has a good position as a clerk in the military service. It is difficult to tell how glad our hearts are made after a season of little apparent fruit when we see the Spirit working to turn men to Christ.

In a village I saw a *mullah* sitting in a shop and passed by at first but something made me turn back. I found he had never read the *Injil* and gave him a copy. After that there was not a day when we did not have conversation and whether he actually gave his heart to Christ or not I cannot say, but he was certainly near the kingdom and came to a full understanding of the love of Christ.

One of the fondest memories of my work for Moslems was the conversion of a leading *mullah* who had charge of several mosques and who was also a descendant of the prophet Mohammed. His was a truly wonderful conversion and he not only believed but preached his faith with utter disregard of consequences. He was called upon to suffer untold persecution which almost made him despair of life itself, but nothing has been able to shake his profession. The last time I saw him he had a book in his hand. He showed me two pictures as others on the street stopped to listen. One was the picture of a lion and the other of a lamb. He merely said to me, "In the end this one will triumph", pointing to the lamb; and he walked on.

It is not necessary to mention many other cases which come to my mind. As the angels before the throne of Grace are filled with joy when one sinner repents, so we are happy beyond measure to see one soul from Islam born anew in Christ. No doubt if we carry a real message in prayer and the power of the Holy Spirit, the fruit will come, whether we are to harvest it or another.

I can conceive of no greater joy than seeing souls come out of Islam to take their place beside others who were formerly followers of Zoroaster, or Jews, Armenians or Assyrians, and all these together building the church of Christ in Iran. We praise God for our opportunities, and we know that "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Tabriz, Iran STEPHEN KHOOBYAR.

THE POLITICAL FORTUNES OF ISLAM

Viewing Islam in its entirety as a social and political movement, one cannot fail to notice its ascending and descending curves, its rising and falling waves, its flood-tides and ebbs, its periods of progress, and those of decline. Generally speaking, its star of empire has not been so very lustrous these past few centuries, the crescent of its last surviving empire had for a long time been facing the wrong way, being no longer a real crescent of growth and increase, and the last war has completely wiped it off the political sky. To be sure, the world war has done the same service to three more empires, Christian empires, and, as somebody wittily has said, there is one thing that history cannot afford to do—that is, to prophesy.

We have a way of lumping together into one large group all Islamic nations, as if their common religion were a factor of greater importance than their respective economic and social conditions, or their geographic situation. Turkey, still holding both the Bosporus and the Dardanelles, is no doubt, due to its strategic position, of infinitely greater importance in world politics than the bloc of the remaining Mohammedan countries. In a similar commanding position are Palestine and Egypt, on both sides of the Suez, and Iran, commercially considered, by reason of its oil fields. Nevertheless, the fact remains that the symptoms of all Islamic nations in modern times have indicated political weakness and decay.

What have been the chief causes which contributed toward the failure of statecraft, the lack of moral strength and military prowess of all or most of these countries and nations? Was Europe superior merely in a material way, in larger and better equipped battalions, backed by more

copious resources? Or was there such a thing as moral and spiritual superiority? Dare we say that the decline of the Mohammedan Orient has been a constant and uniform process ever since the Turkish army under Mustapha failed to take Vienna in 1683, or since the last of the Great Moguls of India died in 1707? The facts of such a decline seem unmistakable. What the underlying causes may have been is, however, not quite so easy to discover. Were they largely material, or largely moral, or what?

Tentatively we might classify the possible causes as follows:—

I. *Geographic Causes.* Ever since the discovery of the sea-way to India, the more important events of the world's history have tended to be toward the basin of the Atlantic (as still more recently toward the far away Pacific), rather than the vicinity of the Mediterranean, the Black Sea, or the Persian Gulf. World events have moved out into the wider spaces surrounding these two great oceans. All the countries of Western Asia, facing on landlocked bodies of water, or on inland territories of small fertility, happen to be the habitats of these very nations we are discussing. They are situated far away from the great arena which encloses the largest two oceans, where the newer and later races and nations struggle for political supremacy. The center of political and economic gravity has shifted from Baghdad, Constantinople, Alexandria and Venice to London and New York, even to San Francisco, Shanghai, Vladivostock and Tokio.

II. *Economic Causes.* The territories of Western Asia do not possess the wealth of mineral, vegetable and animal resources which many of the western countries possess, or else, the exploitation of such resources, like oil in Iran, has commenced at a much later date. The resources of both Americas, as more recently of Africa, have been available to the West by easier access, followed by political control, and by superior means of communication for long periods, and on a much larger scale than the exploitation of the eastern coast of Africa by eastern nations has ever

been. The immense superiority of the West, which has been stimulated by such advantages, the great progress made in agriculture, industries, technology and commerce have been the means for the complete domination of the European races of these large areas.

III. *Moral Advantages.* The philosophic, scientific and ethical outlook of the West on life, on nature, and the problems of civilization, have proved superior to the corresponding outlook of the nations in Western Asia. While the fatalistic view of life, which is so characteristic of Islam, as of most other creeds of Asia, has no doubt retarded the material and social progress of the Mohammedan countries and nations; the western nations have had the benefit of systems of thought free at least from that bar and hindrance to human progress.

It has become customary in recent years to decry and minimize our advantages of the last-mentioned class. We have lost some of the easy self-confidence of the Victorian age. It is, however, not possible to separate the more valuable possessions or achievements from those who are merely of an accidental or natural kind, and of a material nature. The question for discussion in this paper is not, whether the West has always made worthy uses of its material, mental and moral advantages. We are merely trying to analyze the causes underlying the curious shift of political power, prestige and influence from the countries of the ancient East, to those of the more modern West. The fact that the majority of the Asiatic races which we have included in this survey have the Mohammedan religion, while those of the West are adherents of the Christian religion, although it does not altogether explain the difference between the two groups, certainly does not fail to have very important bearings on the existing differences.

We now come to the underlying principles of statesmanship and political economy, which divide these two groups of nations and races, those of the East and those of the West, as sharply as the differences which have been stated.

Islam's attempts at empire building began very early in its history. Subduing countries and nations had to be followed up by proper provisions for the government of the conquered territories. Down to the fall of Baghdad in 1258 the ideal of statecraft remained a sort of theocracy, born out of time, with the Caliph, the Commander of the Faithful, as the living and visible viceregent of God and of his prophet. Under the Omayyads, in Damascus, this shadowy ideal resulted in purely Arabic leadership of the huge stretch of territories overrun by the victorious of the new faith. The Abbasids, from 750 on, still keep up the pretense of a great secular empire with a divinely destined head of the house of Abbas, the uncle of the Prophet. It has been said that the Abbasid empire was almost as much Persian as Arabic. Its literature, its institutions, its laws and its politics, however, closely followed the Arabic tradition, even if the Koraish blood of the dynasty was becoming diluted through alliances with women of Persian, and later on, Turkish blood.

The most fantastic theocracy was set up by the rival dynasty of the Fatimids in Egypt, culminating in the Caliph Hakim (996-1021), a partly insane god-priest, who to this day is worshipped as a god by the Druses in the Lebanon. He, with the still more famous Hasan as Sabah, the head of the Ismaelite Assassins, is perhaps the most striking character in the colorful panorama of Islamic history.

From about the year 1000 on, with Mahmud of Ghazni, men of Turkish blood began to sway the destinies of the Mohammedan world, introducing new ideas of imperialism. Hulagu, grandson of Genghis Khan, finally destroying Baghdad, killed the last Caliph, but the real power of Islam had been in the hands of Sultans long before that, and Sultan remained the characteristic name of Mohammedan rulers down to our time. Another word, just as characteristic of this second large epoch in the history of Islam is the word *khaznā*, a word meaning revenue, ground tax, fiscal system for collecting taxes. This term, of Tatar-Mongol-Turkish usage, is still found in countries as far

apart as British India and modern Russia. In Hindustani it is *khazāna,* and means treasury, magazine, granary; in Bengal, treasury, store, rent, revenue and especially ground rent. Like the word *Sultan,* this word also is originally Arabic, but must have been carried by the Mongols and Turks so far to the West. In Russian the word means *fisc*: in its derivative words, having to do with the public treasury, exchequer, fiscal.

This is what the empires of Genghis and Timur and Akbar lived on, the revenue of their subjects. Empire has always meant that those who make it a business to rule others, always see to it that they get paid for their services. Those of the Turks and Mongols did not differ so greatly, after all, from other empires.

It is not easy to guess what the modern Mohammedan World is living on, intellectually, what the guiding lines are which its political thinkers and leaders are following, or what the leading theories are, which inspire its social leaders and reformers. Are the theories old, or are they modern, or both? There was a time when countries as far apart as Turkey and the Indian empire of the Moguls had a consistent system of political theory dating back traditionally to the proud days of Asiatic world conquerors, to Timurlane and Genghis Khan. It is startling to find that the Great Moguls in their political thinking were largely influenced by a compilation, now lost, which claimed to be "the Tora of Genghiz Khan". Babar and Jehangir refer to this work, and it was read and known, or probably memorized, way down into British times by members and followers of the imperial family. It must have been a complete code of both statecraft and princely conduct. Even of Timur himself, one writer says:

"He preferred the Tora of Chingiz Khan to the Koran, so that the Ulemas found it necessary to issue a Fetwa by which they declared those to be infidels who preferred human laws to the divine. He completed Chingiz Khan's Tora by his own code, called *Tuzukat,* which comprised the degrees and ranks of his officers." [1]

Also Akbar, in his famous *'Ain Akbari,* developed

[1] Quoted from Wolfe's "Bokhara" in Skrine and Ross: "Heart of Asia", p. 172.

ideas of government which his later successors would have done well to take to heart.

Islam as a religion, and the Islamic world as a historical factor, have always been, if not a caricature, at least in many ways a reflection and a copy of their Christian prototypes. Medieval Islam was fully as medieval as the Christian dark ages. Walter Scott's parallelism is founded on facts, Saladin was as much (or shall we say more) a true knight as was Richard the Lion-hearted (in Ivanhoe), and the parallelism might be extended to great lengths. By a curious reflex action and law, an intolerant and bigoted Christianity has always faced an Islam of very much the same type and character, and down to our own time there has been a constant exchange of political, of social and other ideas between East and West, between Asia and the Western world. It was by no means Asia that *always* did the borrowing. Whatever the political theories of the more vigorous Osmanli sultans may have been, their splendid and up-to-date (for that time) park of artillery, was an object lesson, which, with other military details, the European nations during several centuries could not afford to miss. On the purely political and diplomatic side, the Sick Man of the Bosporus played a long game with the West, and in the final shake-up it was discovered that there were several other sick men both north and west of the Bosporus.

Islam today, if we may go on using this collective term, in its searching for new political forms and formulas, is all of one piece with the rest of the world. The World War, among the many other things it did, released the pent-up energy of all the Arabic and Arabicized nations. (In Europe we have the exact counterpart in the release of the Slavs). By this split between the Turks in the North and the Arabs in the South, the whole *Caliphate* turmoil became almost as unreal and as unrelated to actual conditions as the *Imamship* of the Shiites, or the various attempts conjuring up *Mahdis* in various sections of the Islamic world.

Ibn Saoud may be a Wahhabite, and likely the most zealous of the modern Arabic kings and kinglets, zealous

for the purity of the system of the prophet. One cannot fail to notice, however, that there is as little about him of Mahdiship, or prophetship, as there is about Husein, late keeper and custodian of Mecca and Medina, or about his son, late king Faisal of Iraq. Romantically-minded T. E. Lawrence felt that he had picked out the most prophet-like of the Husein family, but it is likely that Faisal was fully as worldly-wise and worldly-minded as the rest of the family. The sayings and doings of these new heads of newly formed dynasties impress one as being refreshingly modern, and as up-to-date westernlike as those of Mustafa Kemal Ataturk of Turkey, those of the late Alexander of Yugoslavia and many others whose names come to one's mind in this connection—kings and dictators alike. If the days of Most Christian kings and Apostolic Majesties are over in the West, so are the days of Caliphs and Imams and other priestly kingships in the East. In the much trumped-up Caliphate controversy, some ten years ago, the most tearful, violent and passionate complaints and appeals came from British India, the country farthest removed from Constantinople, the late residence of the last Caliph.

And then what shall we say of the large number of Islamic nations living within the boundaries of the Soviet Republic, if we still have a right to call it a republic? Or of Africa, the huge continent where the happy outcome of Italy's latest colonial adventure has not left even one village that is not owned by one or another of the white nations? Every little while some sanguine brother missionary from the dark continent raises our hopes and dispels our fears by some wonderfully stimulating statement of hopefulness, proclaiming loudly that Christianity is holding its own in the race with Islam for the spiritual and moral control of Africa's future. The Christian missions should have a great clearing house somewhere, where such statements could be tested by complete files of information on the work in the continent, which is now on the map so happily multicolored, and so Balkanized that it will be only a question of time when Africa will be

politically another Europe. We really know little about the race of the two religions.

Is the Christian West, by its racial, political and creedal differences, likely to keep on repeating the political blunders of the past? What does history say?

"It was not until the second Mongol expedition in 1238 had carried slaughter and ruin over a good part of eastern Europe that Christendom suddenly awakened to the serious danger. A mission from eastern Europe to the kings of France and England asking for aid was entirely disregarded. The Bishop of Winchester standing beside Henry III of England, on hearing this mission exclaimed: 'Let those dogs devour each other and be utterly wiped out, and then we shall see, founded on their ruins, the universal Catholic Church, and there shall truly be one shepherd and one flock'." [2]

Is it too late in the day to expect Christian rulers of Christian countries and nations, and all others, citizens and members of such countries and nations, to do some amount of Christian strategic thinking and daring, lifting the great cause to a level where it will be untouched by racial prejudice, national greed and international jealousy.

Former Christian ages believed in the existence of Prester John, in the heart of the unknown Asia, A Priest and King, somewhat on the order of Melchizedek. This legend strengthened the faith and the courage of those medieval Christians. It helped them to believe in the final triumph of Christianity. To them this mysterious Christian kingdom was an earnest of the times and conditions to come, a solemn prediction and promise of the coming of the kingdom of the Redeemer. What is ours?

Frankton, Indiana G. L. SCHANZLIN.

[2] Manuel Komroff: "Introduction to Contemporaries of Marco Polo", page xii.

HISTORY OF THE ARABS [1]

Few people, if any, have to their credit an achievement comparable to that of the Arabs; yet none, perhaps, has received so little attention from modern scientific history. It is true, an immense amount of work has been done, especially in politics, literature, and archeology; and books and monographs large and small have accumulated in great numbers dealing with almost every phase of Arab history and culture. Yet for a people who have founded a religion to which one-sixth of mankind now adheres, built an empire which spread from the Atlantic to China and from the Caspian to the Equator, and developed a culture which left its indelible mark on the civilization of the whole human race, the effort was meagre and the achievement small.

Modern scientific history has not paid sufficient attention to the empire the Arabs built, has all but neglected the culture they developed, and has confined its efforts almost exclusively to the religion they founded, no doubt because the last is still a living and a mighty power in a world which heeds but power.

The interest in the Arabs and Arab history which began to blossom in the early nineteenth century was a by-product of the interest of Western Europe in Islam; an interest which was, as it were, the illegitimate child of European imperialism and Christian missionary enterprise. The first was interested in Islam as represented in the political intrigues of and around the Sublime Porte, while the second was interested in Islam as the potent rival of Christianity in its very birthplace and in the new mission fields of Africa and Asia. Consequently it was the political caliphate and the personality of the Arabian Prophet that captured the attention of the modern historians. These modern historians, for the most part, were either career-diplomats or Christian missionaries. The disinterested scholars who addressed themselves to the subject were few. The result was that most of the works written on the Arabs and Islam tended to be either polemic in their orientation, designed to refute the religious tenets of Islam and discredit its founder, or apologetic, intended to vindicate Muḥammad [2] and silence his critics. But whether polemic or apologetic, political or cultural, none of

[1] By Philip K. Hitti. Macmillan and Co. Limited, London, 1937; pp. xvii+767+59 illustrations and 20 maps. $10.50.

[2] At the author's request we have retained his spelling of this word.

these works addressed itself to the entire history of the Arabs, political, religious, and cultural, Islamic as well as pre-Islamic. Another reason for this failure is the vastness of the field. The man who would write the history of the Arabs must make a life work of it. This is exactly what Professor Hitti has done.

"History of the Arabs" represents the mature fruits of many years of study and teaching by its author, both in the East and in the West. As a Lecturer in Columbia University, Professor of History at the American University of Beirut, and Professor of Semitic Literature at Princeton University, Professor Hitti has appreciated the need for a comprehensive work on the history of the Arabs. Combining in himself the best tenets of the oriental sage and the highest standards of Western scholarship, he set out to fulfil that need. The result is a monumental work which, for many decades to come, will remain the standard book on the subject. Typical of the author's genuine humanity and humility, he describes his great work as "a modest attempt to tell the story of the Arabians and the Arab-speaking people from the earliest times to the Ottoman conquest of the early sixteenth century". Let us see how this "modest attempt" moves.

The work is divided into five parts: the pre-Islamic Age, the Rise of Islam and the Caliphal State, the Umayyad and 'Abbāsid Empires, the Arabs in Europe: Spain and Sicily, and finally, the Last of the Medieval Moslem States. An almost perfect balance has been maintained among these five divisions, although I would have liked to see the pre-Islamic Age more emphasized. To my mind, therein lies the greatest contribution of the book.

This, however, does not mean that the author deals inadequately with this very important period. On the contrary, his reconstruction of the sequence of political events, of the rise and fall of the South Arabian States, the Minaeans, the Sabaeans, the Himyarites—the first and the second kingdoms—of the Nabateans and the Palmyrenes in the north and of the buffer-states of the Lakhmids and the Ghassanids; and the early international relations with the Ancient Egyptians, the Sumerians and the Babylonians, the Assyrians, the Chaldeans or neo-Babylonians, the Persians, and the Abyssinians, is superbly clear and accurate. His treatment of the Jāhilīyah days—the days when Arabia had no dispensation—and the lucid and penetrating picture of the *ayyām al-'Arab* is a real contribution which sheds a great light on that dark and obscure age.

Nevertheless, I wish the author had devoted more space to this all-important period, especially since it has been deliberately ignored by Moslem writers from the time of Muḥammad up to the present day. Official Islam, following the words of a tradition ascribed to

the Prophet, that Islam abrogates all that preceded it, has committed what official Christianity had but a century before committed: tried to wipe out everything that had its roots in the old order. The result was to doom to oblivion the hoary culture of pre-Islamic Arabia, particularly South Arabia. To the Moslems *'ām al-fīl* marked the beginning of the new history—the only worth-while history—and the Hijrah announced its dawn. All that took place before was shrouded in the darkness of the night. Of the legion of Moslem writers there were but five who interested themselves in pre-Islamic Arabia. These were, in their chronological order, 'Ubayd ibn-Sharyah al-Jurhumi, Wahb ibn-Munabbih, al-Kalbi, al-Hamdāni, and Nashwān al-Ḥimyari.

Because of this, and the meagre sources which relate to this period (the scientific world still awaits the complete publication of the inscriptions which Halévy and Glaser discovered), and because of the inaccessibility of the land for archeological expeditions, very few modern scholars have been able to treat the subject satisfactorily. Other than the scientific works of D. H. Müller, D. Nielsen, and a few books of explorers, geographers, and recent adventurers, we have no modern works which treat of South Arabia. But the influence of pre-Islamic Arabia on the development of Islam has not yet been fully realized. The continuity of Semitic culture in the *Jazīrah*—North and South—has not been sufficiently recognized. Professor Hitti's seven chapters on this period fill a great gap and point out the direction toward more intensive and complete research. For in the history of pre-Islamic Arabia, and more particularly South Arabia, lie the answers to many yet unsolved questions which still puzzle the students of Semitic languages, and Arab culture and civilization.

Before we leave this period, special mention should be made of the third chapter, which treats of Bedouin life. The Bedouin and the manner of his life and wanderings, his character and characteristics, his strong points and weaknesses, have been the pet subjects of many a writer. But nowhere have I seen a more penetrating picture of the Bedouin than this one which the masterly hand of Professor Hitti has sketched.

The second part treats of the rise of Islam and the caliphal state and comprises nine chapters. The first three discuss Muḥammad the Prophet of Allah, the Koran the Book of Allah, and Islam the Religion of Submission to the Will of Allah. Concise, correlated, and clear, they sum all that need be said about Muḥammad, the Book which he "transmitted" and the religion which he founded.

Hitherto these have not been treated dispassionately. Moslem writers, smarting under the religious snobbishness of the West, have

taken a passionate apologetical stand, and have thereby suspended all established historical criteria. They have never been able to divest themselves of a habit of thinking and a method of approach best described by the words *hākadha unzilat* (thus saith the Lord). Only a decade ago two eminent Egyptian scholars were ousted from their academic positions and their works were destroyed for daring to attempt a mild modification of such an attitude.

On the other side of the fence Western scholars approached their researches into the history of Islam, its Prophet, and its Book with a preconceived notion that Islam was false, its Prophet was an impostor, and its Book a hodge-podge of plagiarism. The most charitable among them held that Muḥammad began his misguided mission with some measure of sincerity but, tasting success, he became drunk with its power and henceforth resorted to expediency and compromise.

Professor Hitti's treatment is free of either bias. He is aware of the fact that what people believe, even if untrue, has the same influence on their lives as if it were true. Consequently, the question of the truth or falsity of Islam does not bother him; rather, he states its tenets and beliefs with remarkable accuracy and honesty. In fact, throughout the book there is not the slightest indication of any predilection on the part of the author except perhaps where, in referring to the Protestant Reformation of the sixteenth century, he calls it the Protestant revolt with a small "r" (p. 432). His opinion of Muḥammad is summed up in the following words: "In his call and message . . . . he was as truly prophetic as any of the Hebrew prophets of the Old Testament". For the God who put in the mouth of Hosea (vi:6) the words, "For I desire mercy, not sacrifice; and the knowledge of God more than burnt-offerings", is the same God who taught Muḥammad to say, "Righteousness is not that ye turn your faces toward the east or the west, but righteousness is one who believes in God . . . and, for His love, gives wealth to kindred and orphans, and the poor, and the son of the road, and to those in captivity; who is steadfast in prayer, and gives alms; . . . these are they who are true, and these are those who fear". (ii:172).

Of his accomplishments he says, "Within a brief span of mortal life Muḥammad called forth of unpromising material a nation never united before, in a country that was hitherto but a geographical expression; established a religion which in vast areas superseded Christianity and Judaism and still claims the adherence of a goodly portion of the human race; and laid the basis of an empire that was soon to embrace within its far-flung boundaries the fairest provinces of the then civilized world".

Of the Koran the author says, "Though the youngest of the epoch-making books, it is the most widely read book ever written, for besides its use in worship, it is the text-book from which practically every Moslem learns to read Arabic". Of Islam he says, "In the historical evolution of religion in Arabia, Islam was the first to demand personal belief and personal morality. In the realm of ethical conduct it substituted the moral fellowship of religion for the tribal fellowship of blood kinship". (p. 138).

Sane words these are and sober. They are as free from any bias as they are detached from sentiment. Conscious of the fact that both Islam and its Prophet, although "born within the full light of history", have been concealed from human sight by the black curtains of fanaticism and bigotry, Professor Hitti stretches out a steady and sure hand and removes these curtains, thereby making it possible for the light to illumine them and for the spectators that swarm the human stage to see them without obstruction.

The remaining six chapters in this second section treat of the period of conquest (A. D. 632-661), the administration of the new possessions, and the struggle between 'Ali and Mu'āwiyah for the caliphate. Inevitably these chapters are "facty" and the story they tell has been told a hundred times. Yet the lucidity of the narrative is almost unique. And it is more than a lucid narrative of an old story. Professor Hitti offers us very enlightening and helpful suggestions for the understanding of the development of political Islam. The *riddah* wars hitherto were represented as having been waged against those tribes which had accepted Islam and acknowledged the temporal authority of the Prophet, but which upon his death had broken off from Islam and followed local and false prophets. In reality, he shows, they were wars directed towards bringing over to Islam many who had until that time been outside its fold. They represented, as it were, Arabia conquering itself rather than Islam reconquering its apostates.

Professor Hitti discredits the "clerical" interpretation of the Moslem conquest which makes it primarily a religious movement to the neglect of the economic causes, as well as the corresponding hypothesis, held by many Christians, which represents the Arabian Moslems as offering the Koran with the one hand and the sword with the other. He reminds us that although the passion to go to heaven may have been the motive of some Moslems, the desire for the comforts and luxuries of the Fertile Crescent was just as strong in the case of many others. In the instance of *ahl al-kitāb* (the people of tolerated religions) "there was a third and, from the standpoint of the conquerors, more desirable choice besides the Koran and the sword—tribute".

This economic interpretation of the conquest, to be sure, was worked out, as the author himself points out, by Caetani, Becker, and other modern critical scholars. But the author reminds us that it was not entirely ignored by the Arab chroniclers of old—especially al-Balādhuri, who tells us that when the first caliph summoned the Arabs to the Holy War, he did not fail to remind them of the booty to be got from the Greeks. (p. 144).

"No, not for Paradise didst thou the nomad life forsake;
Rather, I believe, it was thy yearning for bread and dates."

Again the author's explanation of the "easy conquest" of Syria by the early Moslems is both lucid and sane. His reconstruction of Khālid's perilous march through the desert is very clear. In this connexion, however, the readers would have been greatly aided if the route of the march had been traced on the accompanying map. I venture to suggest that this be done in the next edition.

In the remaining chapter of this section the struggle between 'Ali and Mu'āwiyah is clearly traced, and the alleged arbitration after Ṣiffīn is critically examined. The current tradition, which reflects the views of the 'Irāqi school, would have us believe that the two umpires, abu-Mūsa representing 'Ali and 'Amr representing Mu'āwiyah, "agreed to depose both principals, thus clearing the way for a 'dark horse'. After the elder of the two, abu-Mūsa, had stood up and declared the caliphate of his master null and void, 'Amr betrayed his colleague and confirmed Mu'āwiyah". Professor Hitti accepts the result of the researches of Wellhausen and Lammens. Thus he says: "What probably happened was that both deposed both principals, which left 'Ali the loser. Mu'āwiyah had no caliphate to be deposed from. He was but a governor of a province. The very fact of the arbitration itself had raised him to a level equivalent to that of 'Ali, whose position was thereby lowered to that of a pretender. The sentence of the judges deprived 'Ali of a real office, and Mu'āwiyah of a fictitious claim which he had not yet dared publicly to assert. Not until 661, two years after the curtain had been lowered on the arbitration farce, did Mu'āwiyah proclaim himself caliph at Jerusalem."

Throughout the discussion of this crisis, however, no mention is made as to what 'Ali's reactions to the judgment of the umpires were. Subsequent events have shown that neither principal abided with the agreement of the umpires. In view of these events grave doubts seem to overshadow the historicity of the arbitration. I am inclined to believe that no arbitration ever took place. For if 'Ali had been deposed and Mu'āwiyah confirmed, why did the latter wait until the death of 'Ali, two years later, before assuming the caliphal title? And if both were deposed, why was not the "dark

horse" even nominated? Furthermore, if 'Ali had been double-crossed by Mu'āwiyah and 'Amr, public opinion would have rallied to his support. It is more likely that a truce was signed at Ṣiffīn and a conference to attempt to reach a peaceful settlement was held, but like most of its modern counterparts, the conference was deadlocked, and the hostilities resumed. The only result it had was to create discontent and dissension among the partisans of 'Ali, the legitimate caliph.

The third part of the book treats of the Umayyad and 'Abbāsid Empires. As is the case with the previous part, the political aspects of this period have been told and retold many a time. It is, therefore, a welcome thing that Professor Hitti relegates the political sequence of events—battles, conquests, generals, etc.—to its rightful secondary place, and takes up in detail the more important, but hitherto neglected, aspects of Arab history during this period, namely the cultural and scientific developments of that age.

He devotes a long chapter (xxi) to the "Intellectual Aspects of Life under the Ummayyads". Two other chapters treat of the "Scientific and Literary Progress" and "Education" under the 'Abbāsids (xxvii and xxviii). Professor Hitti carefully states that "when we speak of 'Arab medicine', or 'Arab philosophy', or 'Arab mathematics', we do not mean the medical science, philosophy or mathematics that are necessarily the product of the Arabian minds or developed by people living in the Arabian peninsula, but that body of knowledge enshrined in books written in the Arabic language by men who flourished chiefly during the caliphate and were themselves Persians, Syrians, Egyptians, or Arabians, Christian, Jewish, or Moslem, and who may have drawn some of their material from Greek, Aramaean, Indo-Persian or other sources". The Umayyad age, because of its closeness to the Jāhilīyah period, its many wars, civil and foreign, and its unsettled social and economic conditions, witnessed only the beginning of the scientific and cultural movement. It was left for the 'Abbāsid period to enjoy its fullest culmination. Of this latter period, of its influence upon the succeeding generations, and of its contribution to the world at large, Professor Hitti says, "The epoch of translation was followed by one of creative activity; for the Arabs not only assimilated the ancient lore of Persia and the classical heritage of Greece but adapted both to their own peculiar needs and ways of thinking. In medicine and philosophy their independent work was less conspicuous than in alchemy, astronomy, mathematics and geography. In law, theology, philology and linguistics as Arabs and Moslems they carried on original thinking and research. Their translations, transmuted in no small degree by the Arab mind during the course of several

centuries, were transmitted, together with many new contributions, to Europe through Syria, Spain and Sicily and laid the basis of that canon of knowledge which dominated medieval European thought". Of transmission, he adds, "And transmission, from the standpoint of the history of culture, is no less essential than origination, for had the researches of Aristotle, Galen and Ptolemy been lost to posterity the world would have been as poor as if they had never been produced".

On Education (xxviii) Professor Hitti sums up the situation by saying, "That there was an élite of highly educated men under the first 'Abbāsids is fully recognized, but how high the general level of culture was among the masses is not so easy to determine."

It is the emphasis on these cultural developments that gives Professor Hitti's work its peculiar distinction. This material has hitherto been inaccessible and for the most part unknown. Historians have devoted more time to the political development of the caliphate, its rise and fall, than to the cultural achievements of its people: they have paid more attention to Arab literature, belles-lettres and poetry, than to their scientific researches and accomplishments. But it is these cultural achievements and scientific researches which have leavened the world and have left their indelible mark on the cultural and scientific institutions of humanity.

The fourth part treats of the Arabs in Europe: Spain and Sicily. Here again Professor Hitti places the emphasis on the intellectual contributions of this period. The story of the conquest, the Umayyad amīrate, the civil disturbances, the Umayyad caliphate of Cordova, its fall and the rise of the petty states—all these are developed with remarkable lucidity and insight. But, as is the case in the preceding parts, the distinctive feature of the work lies in its treatment of the cultural developments and intellectual contributions of the Arabs in Spain and Sicily. These contributions form a glorious chapter in the history of the Arabs and their influence on Western Europe cannot be minimized, still less ignored. Of this period Professor Hitti says, "Moslem Spain wrote one of the brightest chapters in the intellectual history of medieval Europe. Between the middle of the eighth and the beginning of the thirteenth centuries . . . the Arabic-speaking peoples were the main bearers of the torch of culture and civilization throughout the world. Moreover they were the medium through which ancient science and philosophy were recovered, supplemented and transmitted in such a way as to make possible the renaissance of Western Europe. In all this, Arabic Spain had a large share"

The contribution of the Spanish Moslems to the West was as varied as it was great. They left their impress on Spanish and French

literature and poetry. "The two forms of *zajal* and *muwashshaḥs* developed into the Castilian popular verse form of *villancico,* which was extensively used for Christian hymns, including Christmas carols." It was the Spanish Moslems who gave Europe its paper, one of the most beneficial contributions ever made. "Without paper, printing from movable type, which was invented in Germany about the middle of the fifteenth century, would not have been successful, and without paper and printing popular education in Europe, on the scale to which it developed, would not have been feasible."

In geography, astronomy, mathematics, botany, and medicine the Western Moslems enriched Europe and the world with their researches. When the "black death" was ravaging Europe and the Christians were standing helpless before its scourge, Arab physicians were trying to break down church opposition to the theory of infection. In this connexion, Lisān-al-Dīn ibn-al-Khāṭib, the physician vizier of the Naṣrid Yūsuf abu-al-Ḥajjāj and his son Muḥammad V, wrote: "To those who say, 'How can we admit the possibility of infection while the religious law denies it?' we reply that the existence of contagion is established by experience, investigation, the evidence of the senses and trustworthy reports. These facts constitute a sound argument. The fact of infection becomes clear to the investigator who notices how he who establishes contact with the afflicted gets the disease, whereas he who is not in contact remains safe, and how transmission is effected through garments, vessels and earrings."

Sicily also served as a bridge for the transmission of Moslem culture into Europe. The Norman courts of the two Rogers were the centre of a great intellectual efflorescence. Roger II was the first of "the two baptized sultans of Sicily", and "the chief ornament of his court was al-Idrīsi, the most distinguished geographer and cartographer of the Middle Ages". The second of "the two baptized sultans of Sicily" was Frederick II, founder of the University of Naples where Arabic studies were cultivated and translations of Moslem works were used as text-books.

Professor Hitti does not confine himself solely to the more attractive side of Andalusian history. Civil disturbances, political intrigues and struggles, murder, and assassination, all are adequately treated, but throughout they are kept in their rightful place. Neither is there any attempt made to whitewash scandals nor any desire to minimize virtues. This section, told so vividly and clearly, will undoubtedly interest students of medieval as well as modern Spain.

The fifth and last part treats of the Last Medieval Moslem States. The political events of this period centre around the Fāṭimid and the Mamlūk periods and include the military contacts between the East and West through the Crusades. These were, on the whole,

periods of retrogression and decay, of spiritual bankruptcy and intellectual sterility. The influence of the Crusades on the Moslem world at large was less than negligible, while the influence of the Moslem world on the Crusaders and the countries from whence they came was almost exclusively military, although we find decided evidence of transmission in mathematics and medicine. For the most part the influence was artistic, industrial, and commercial rather than scientific and literary. "Throughout the Near East," the author says, "they [the Crusaders] bequeathed a legacy of ill will between Moslems and Christians that has not yet been forgotten."

In the field of intellectual and artistic activities during the Mamlūk period the author has a sad story to tell. "In fact," he says, "the whole Arab world had by the beginning of the thirteenth century lost the intellectual hegemony it had maintained since the eighth. Mental fatigue induced by generations of effort and moral lassitude consequent upon the accumulation of wealth and power were evident everywhere." Only in two branches of science, mathematics and medicine, did the Arabs maintain their leadership after the middle of the thirteenth century.

One phase of Arab achievement which the author discusses, devoting to it a chapter under each of the principal periods of the caliphate, namely art and architecture, has been left out of this discussion for a special purpose. The field itself is very extensive and requires a detailed specialized study in order that its treatment might be adequate. The author, in fact, disavows any claim of being an authority on either Moslem art or architecture. Admittedly he deals with the subject in a very sketchy manner. The purpose of his presentation is to open before the students vistas wherefrom they can glance over that vast and immense panorama. Viewed as such the sketch is useful, but compared with the other parts of the book, it is less impressive. But like a necklace which is made of many pearls, a few lusterless beads do not detract from its whole beauty or value.

One other thing deserves special mention. Those of us who know Arabic, who have been repeatedly jarred by "linguistic jazz", have received great solace and comfort from the consistent and accurate transliteration of Arabic words and names in "History of the Arabs." We are especially gratified to see that, for the first time, al-Rab' al-Khāli is correctly spelled. All other writers have substituted al-Rub' for al-Rab' forgetting that *rub'* is an arithmetical term signifying quarter (one divided over four). *Rab'* on the other hand is a geographical term representing quarter (locality or expanse).

Such a book as "History of the Arabs" is destined to take its

place among the best works of scholarship. In fact, both laymen and scholars have already acknowledged its wealth of material, accuracy of fact, sanity of interpretation, and lucidity of style. Out of a dozen reviews I have seen, twelve stress its thorough and mature scholarship, eleven applaud its mature scholarship and its lucid and readable style, and nine agree that it is scholarly, lucid, and most human. "A noble and notable work," says one review. Another says, "Monumental," a third, "Brilliant". Still another says, "A remarkable achievement—as a work of reference it is well-nigh indispensable". *The Fortnightly Review* (June, 1937) says, "Professor Hitti has performed a miracle of selection and compression, and his work is likely for long to remain a standard book of reference." *The Times Literary Supplement* (May 22, 1937) says, "This learned and human book is a gift for which a large and varied public will be grateful . . . . Professor Hitti writes in direct and pleasing English —equally removed from grandiloquence and breeziness—in a style that will gratify the scholar by its accuracy and lucidity and the interested non-expert by its touches of humour and its width of human sympathy."

A leading authority on Arabic and Islamic studies, Dr. Max Meyerhof, says in his review of "History of the Arabs" in *The Sphinx* (Cairo, June 5, 1937), "Prof. Hitti has given us a concise but very complete and up-to-date narrative of the people of Arabia and their long and complex history, a gift which is all the more welcome as no other work of the same scope and ability has appeared in recent years . . . . In short Prof. Hitti's History is an excellent and, notwithstanding the enormous amount of material condensed in its pages, an intensely readable book. It is in no way 'a modest attempt', but a book which gives wholesale information not only to the student and educated layman, but even to Orientalists."

Despite my close association with the author as a student and as a colleague, I do not hesitate to join my voice to the hosannahs of praise for this unparalleled achievement. The mature scholarship of the work has already been acknowledged by authorities and experts; its lucid style and human interest have been recognized and applauded. Little can I add to such praise. But let me say one word. "History of the Arabs" gives meaning and vindication to the words of Milton that "a good work is the precious lifeblood of a master spirit".

Princeton University NABIH AMIN FARIS.

BOOK REVIEWS

One Hundred Years: A history of the foreign missionary work of the Presbyterian Church in the U. S. A., with some account of countries, peoples and the policies and problems of modern missions. By Arthur Judson Brown, D.D. Fleming H. Revell Company, 1936. pp. 1140. $8.00.

This large and comprehensive volume was written in connection with the centennial of Presbyterian missionary work. Dr. Charles R. Erdman, President of the Board, states in the introduction to this work, that Dr. Brown "has completed the task with characteristic thoroughness, wisdom, sympathy and breadth of view."

Some of the things mentioned in the sub-title would furnish abundant material for a review, e.g., the accounts of peoples or the policies and problems of modern missions. This appealing and inspiring story of Presbyterianism in all lands has been well told. During the century nearly five thousand missionaries have served Christ and His Church in sixteen countries of the world. One hundred and thirty-five million dollars have been spent for maintenance. There are more Christians (Presbyterians) in Korea today than there were in the world at the end of the first century of the Christian era.

Readers of THE MOSLEM WORLD will be interested chiefly in Presbyterian work in Moslem lands. During the decade 1910-20 the Christian frontier came in contact with the front line of Mohammedanism in northern Cameroun. "This adds heavily to the burdens of the missionaries, for they must contend not only against the practices and superstitions of primitive animistic tribes but against the formidable and aggressive opposition of Mohammedanism" (p. 224).

Iran is the only Presbyterian field which is distinctively Moslem. Here about ninety-eight percent. of the people are Moslems. Persians are considered more liberal and tolerant than other Mohammedan peoples and hence more accessible to the Christian missionary. In 1932 W. N. Wysham wrote: "The inrush of new ideas and influences from the west in the last ten years has completely undermined the Moslem stronghold in Persia. The Government, nominally Moslem, has become secular in policy and, though it has deferred to religious leaders in some minor points, it has never hesitated to oppose them when the progress of the Persian people seemed to be at stake . . . These changes have reduced the power of Moslem leaders . . . . The *mollahs* have become a laughing-stock among intelligent Persians." (p. 479).

But Christian work in Iran has been and still is very difficult. In 1880 teaching and preaching were forbidden by the government. Early converts were baptized secretly and several of them

met martyrs' deaths. In 1906 a missionary was invited to speak in a mosque. In 1928 the Persian minister gave permission to carry on "charitable and educational work". Missionaries may do personal evangelistic work but public meetings are sometimes permitted and sometimes not. Widely advertised meetings in Teheran in 1931 and in Meshed in 1932 were not interfered with. This was an event unprecedented in Iran.

We now come to India which has the largest Mohammedan population of all Moslem lands. Of the three Presbyterian missions in India, only one, the Punjab Mission, lies in predominatingly Moslem territory. In this field, work was opened in 1834 by John C. Lowrie in the city of Lodhiana. "Mohammedans are numerous in this part of India but they are not so fanatical and the seclusion of women is less strictly enforced". (p. 565) In spite of one hundred years of witness in church, school and hospital and by the printed page, the Moslem population of the Punjab is still on the increase. To be sure, there have been several conversions of out-standing men who have been widely used of God in evangelistic work, but the Moslem masses still hold tenaciously to the religion of the Prophet.

There is mention of 170,000 Mohammedan immigrants from the Near East to South America.

In chapter fourteen we find the very cheering story of The United Mission in Mesopotamia. Near the site of the Garden of Eden Presbyterians, the Church of England and others are working together. The primary aim is the "evangelization of Mohammedans in the unoccupied area of Mesopotamia". James Cantine in 1935 wrote that on all sides Islam is listening to the call of Jesus; that large public buildings had been hired and filled with orderly listeners to the Gospel addresses.

Space forbids our telling in any detail the fine story of Syria and the Near East. During the years of the World War prior to Allenby's entering Jerusalem, relief work taken up by our missionaries had to be done secretly. The Board in New York and the office at Beirut were able to transmit money remittances totalling two million dollars which were sent by Orientals in the United States to their friends and relatives in the Near East. Some of these gifts had no clearer addresses than the following: "for Abdullah Ghanim, Beirut. He is 5½ feet high and must wear glasses on his eyes to see you". In 1930 Secretary Frank W. Bible reported that the Syrian Mission was adjusting itself to the new conditions and opportunities among the Moslem peoples. When a New York daily printed an attack upon American missionaries of the Near East, Rear Admiral Charles O'Neill came to their defense, stating that they were the most agreeable and charming people he had ever met and that he had heard nothing but good of them from Turkish officials.

On pages 103-104 the author states the attitude of the Presbyterian Board toward the Modern Missions Movement which arose out of Rethinking Missions.

The five-page index is not full enough to cover all the important points in these eleven hundred pages. The reviewer notices that Jhansi, one of the twelve stations of the North India Mission, has not been mentioned. The appendices include the roll of missionaries

of this first century of Presbyterian Foreign Missions. This fine book should find a place in all public and church libraries and also in the studies of many pastors and missionary leaders and teachers.

Gwalior, India WALTER L. ALLISON.

The Nile: The Life-Story of a River. By Emil Ludwig. The Viking Press, New York, 1937. pp. 619. $5.00.

In this large volume the author rearranges the history of the Nile Valley and describes the great epochs of its existence in geographical instead of in chronological order. The attempt to imagine the Nile as a man or as two brothers weakens what would otherwise be a powerful book. Despite the author's announcement in the preface that this is to be a book in which the "river holds sway", men and the destiny of man have taken precedence over the river. Fellahin, pygmies, Dinka, Shilluki and Ethiopians are brought together not so much by the Nile as by the acute observations of the man who describes them. "Thus the black tribes on the Nile strive to heighten their self-respect by despising or envying each other, just as if they were Europeans." "Ceremonial forms are always to be found among cruel men, who find a compensation for moral acts in aesthetic arabesques, and thus seek to restore the order they destroy." Even the animals of the African swamps are described in human terms. The elephant "like great men, leaves his ponderous might unused, supreme in the consciousness of a strength which none need fear." The crocodile, "apparently invulnerable, it bears all kinds of wounds and even burning coals nearly all over its body; it seems indestructible and hence loveless." There is more philosophy than anthropomorphic biography here, although one would never guess it from the advertising blurbs.

The various civilizations and religions which have conquered the peoples of the Nile Valley are contrasted and compared skilfully. For example, two paragraphs in Chapter 16 of Book III describe the uses a granite stone has had in the last four thousand years, and a chapter on the Mamelukes ends with the well-worded summary: "The Nile remained, but how distant the Pharaohs were! Their passion for divine immortality was succeeded by the warlike simplicity of the Asiatics; that, in its turn, by the spiritual elegance of Hellas, the dry prudence of Rome, the fanatical other-worldliness of the Christians. Now Egypt was in the hands of dark, wild adventurers . . . . " Thus past, present and future are interwoven in the journey north to the Delta.

Herr Ludwig's brief biographies of Gordon and the Mahdi, of Alexander, Cleopatra, Mehemet Ali, Arabi and Lord Cromer are particularly interesting. His chief concern, however, is the effect of these men, and of the systems of government they represented upon the ordinary peasants, the *fellahin.* He shows a modern *fellah* looking at the paintings made in Pharaoh's time and recognizing the woven palm-leaf baskets, the branding of cattle, the overseer "measuring, weighing, writing" just as he does today. He tells of the only revolt of the peasants against their overlords, which probably took place in 2350 B. C. The surviving accounts of this upheaval

were written by the defeated priests and kings: "'He who found no shade sleeps under trees and he who had shade flees through wind and weather.'" Then we read how once more the *fellah* worked patiently for the Pharaohs and Ptolemies, was tax-ridden under Roman rule, converted by the early Christian monks, and finally turned Moslem to avoid persecution or more taxes; how he was crushed by the Mamelukes, then felt security if not prosperity under the dictatorship of Mehemet Ali. Finally the author describes the present situation with cotton as queen, and suggests a simple remedy for the most recent disaster, *bilharzias,* which has overtaken the Egyptian peasant. According to R. T. Leiper this hookworm could be exterminated eventually by periodical drying up in rotation of the irrigation canals for fifteen days. Meanwhile, Herr Ludwig suggests that a small sacrifice of dividends on the part of European stockholders would buy rubber boots for the men and women working knee-deep in infected water, and would speak more eloquently for Christianity than the sending of cotton missionaries to Africa.

In discussing the position of Moslem women, the author remarks, "Perhaps Islam, the most virile of all religions, came to grief by these customs, and lost the world which seemed to be within its grasp by its humiliation of women." In the same chapter there is another interesting comment on Islam: "Fighting, cunning, and beauty, which play a more decisive part in this religion than in any other, have often led its devotees to live boldly, but at the same time implanted in them the belief in their predestined fate; hence the lack of any continuity in the sequence of events." Hence also, he points out, the lack of any spiritual heritage. Very little is said about the Copts and the conflict between the Byzantine Church and the Moslem invaders. This is the only period in history which is dismissed too hurriedly, however.

The book covers an enormous territory in time and space, from the sources of the Nile in the Mountains of the Moon and the volcanic highlands of Abyssinia to the cotton exchange in modern Alexandria. It is comprehensive but seldom dull, detailed but not tedious. The pictorial maps and the large colored map of the Nile Valley are most useful, and the photographs are well chosen.

Columbus, Ohio MARY M. BRITTAIN.

The Cape to Cairo Dream: A Study in British Imperialism. By Lois A. C. Raphael, Ph.D. New York, Columbia University Press; London, F. S. King & Co., Ltd. pp. 514. $4.50.

"In 1815 British interest in Africa, aside from some settlements on the West Coast, centered around Cape Colony in the south and Egypt in the north. Between these two extremes stretched a country unoccupied and largely unexplored by white men. By 1900, except for a block of German territory between Lake Tanganyika and the first parallel of south latitude, British influence was paramount from Cape Town to Alexandria. It is the purpose of this study not only to trace the development of transcontinental telegraph and railway schemes but also the influence of the Cape to Cairo idea upon British expansion in Africa."

The sixty-three pages of "Notes", giving in most succinct form references to the authorities for the historical statements of the book, as these were found in the archives of Great Britain, France, Germany and Belgium and in other literature, and the twelve pages of Bibliography bearing on the partition of Africa, evidences the laborious, painstaking and accurate scholarship which characterizes the book.

The author's historical presentation of British expansion in Africa brings into view all the aspects of colonial development in the eastern half of the continent—the lure of gold and diamonds, the growth of the South African commonwealth, Cecil Rhodes' enterprises and activities, the Jamieson Raid, the Boer War, the conflicting territorial ambitions of the European powers, England in Egypt, the struggle for the control of the Soudan, the plots laid for the despoiling of Ethiopia, the colonization schemes for the Lakes region, the missionary enterprises.

Appreciative recognition is given to David Livingstone for his part, as a missionary, explorer, scientist and enemy of the slave trade, in opening up the hidden recesses of Africa and in arousing the interest and concern of the English people in the suppression of the slave trade and the amelioration of the lot of the natives. This, together with the resultant influence of Henry M. Stanley, quickened the ambition for British dominance over all the high lands, suitable for the residence of white men, from Cape to Cairo. Another missionary, John Mackenzie, of Bechuanaland, is also accredited with being an ardent and influential imperialist and believer that Great Britain would be the best guardian of the interests of the natives, for whom he was deeply concerned.

The ruthless disregard for the rights of the natives in the grab for territory by the European powers, their deceptive treaty-making with native princes and their intriguing squabbles with one another does not make a pretty story. Recent events add interest to the chapter on Plots in Ethiopia, setting forth the contest in the nineties between France and Italy for a protectorate over that country. In order to check French intrusion into the Soudan, Britain decided to recognize Ethiopia as an Italian sphere of influence. The two governments agreed on lines of demarcation of territory, the protectorate over the greater portion of Ethiopia to be assigned to Italy, with reservation of rights in the western section to Britain that they might through it have a route for the proposed Cape to Cairo railroad that would avoid the swamps of the Nile Valley. The overwhelming defeat of the Italians by the Ethiopians at Adowa in 1896 delayed this protectorate till 1936. Also British domination of the territory from the Cape to Egypt was not completed till the World War transferred German East Africa, which bisected British territory, to the control of England. Though Britain has since controlled the whole route, the dream of a Cape to Cairo railway has never been realized and the development of transportation by motor and plane make it doubtful whether the long gap in the rails will ever be closed.

As it was with the pushing of Indians westward by the United States, the partition of Africa among the European powers was

probably inevitable; and that being so, it seems providential for the civilization and Christianization of the continent that such a large and important portion of it has come under the control of the British Empire.

Princeton, N. J. PAUL MARTIN.

Materials for the History of the Text of the Qur'ān. The Old Codices. The Kitāb al-Maṣāḥif of Ibn Abī Dāwūd together with a collection of the Variant Readings from the Codices of Ibn Mas'ūd, Ubai, 'Ali, Ibn 'Abbās, Anas, Abū Mūsā and other Qur'ānic Authorities which present a Type of Text Anterior to That of the Canonical Text of 'Uthman. Edited by Arthur Jeffery. Printed for the Trustees of the "De Goeje Fund", No. XI. Leiden, 1937. pp. xii, 362, 224 (Arabic text). 8vo. 10 guilders; cloth, 12 guilders.

Readers of THE MOSLEM WORLD (Vol. 25, 1935, pp. 4ff.) are well apprized of the program for the study of the text of the Koran which has been carried on by the late Professor Bergsträsser, his successor Dr. Otto Pretzl and the editor of the present volume. The work of these scholars is of fundamental importance for Islam and all interested in the Moslems. Their books and articles are needed and accurate statements of the positions of Moslems and Orientalists toward the texts of the Koran now in use. The material they have been producing will make a critical edition of the Koran possible and prepare the way for its adequate understanding, exposition and translation.

There is still another aspect of the enterprise. There is no doctrine held more universally and more confidently by the Moslems than that of the verbal inspiration of the Koran. All other articles of the Moslem faith rest upon that foundation. There is therefore no subject of more vital interest than the investigation of the basis of that doctrine. Some, perhaps most, Moslems believe that the editions of the Koran in common use are veritable copies of an eternal archetype in heaven. But the learned Moslems and the readers of the Koran commentaries, and traditions and theological literature know differently. They know that the commonly-used texts merely more or less accurately preserve one or other of equally authoritative versions of a recension arbitrarily adopted by 'Uthman, the third Caliph, to provide a uniform text for the increasingly separated Moslem communities. They know further that while 'Uthman's recension became the standard for all Islam, readings that differed from those in his text were also preserved, although they could not claim to be authoritative or orthodox.

Dr. Jeffery's book presents one of the works about the non-'Uthmanic readings of the Koran as well as variants of the 'Uthmanic text. His edition makes available to the Moslem savants and Islamic scholars of the world the information contained in a unique MS that lay disregarded in a Damascus library until it was fortunately discovered by one whose scholarship recognized its character and value and whose interest secured its preservation by publication.

It is not to be supposed that the facts that there are canonical and uncanonical variants of the 'Uthmanic text of the Koran and that non-'Uthmanic readings have been preserved will convince Moslems that the Koran they use is not verbally inspired or is not the speech of Allah. Indeed, a tradition has been preserved that

"the apostle of Allah said: The Koran was sent down according to seven texts, each of which is adequate and doubt-relieving." Moreover, differences in word and meaning in the authoritative traditional text do not impugn the inimitable excellence of the Koranic diction, but are rather part of its perfect qualities. (al-Jurjani's *Sharh Mawaqif . . . al-Iji,* Bulaq, 1266, p. 563). It is however valuable for all interested in Islam to know the facts about the history of the text of the Koran in the confident expectation that the doctrine that agrees with all the facts will in time be formulated and ultimately be accepted by all lovers of truth. It is fortunate that early Moslems have themselves recorded the facts about the Koran texts. The present book makes generally accessible information that only a few have known. When the whole history of the Koran is available it will be more possible to determine the number and character of the variant readings that exist, to approximate the original text, and then to understand its meaning and value, its origin and authority.

Hartford, Conn. E. E. Calverley.

The Persian Journey of the Reverend Ashley Wishard and his Servant Fathi. By Elgin Groseclose. Indianapolis and New York: The Bobbs-Merrill Company. pp. 259. $2.50.

This most interesting novel deals with the disillusionment of an American missionary in old Persia, not the present Iran. The author was formerly United States Assistant Trade Commissioner, and visited the Near East.

The book is the story of a journey that began in confidence of the supremacy of Occidental culture and religion, and ended, not in the loss of faith in his message, but a return to the essentials of the Gospel. The writer shows deep insight into the philosophy of life and the character of the Persian. There are fine passages of description and penetrating pictures of the clash of two civilizations, as for example when he says:

"Ashley began to see in the machine, and in the machine-dominated civilization, the antithesis of all Christianity; for if Christ meant anything, if Christianity stood for anything, it was for the individuality of the human spirit. Its philosophy of individuality of the soul, free choice, and the atonement with God, stood in direct antagonism to all the philosophy of mechanistic physics, scientific determinism, environmental conditioning, and causal reactions which was the root and stock of machine civilization."

The book is altogether well worth reading, although it is wholly fiction, and betrays a lack of background in the life of missions and of the Persian language. Wherever Persian or Arabic words are used, there should have been a check-up by some scholar. There is small excuse, however, for spelling the name of Jesus (*Isa*), *Esau,* or the constant misprinting of *diety* for deity. S. M. Z.

Mecca and Beyond. By Edward M. and Rose W. Dodd. Published by the Central Committee on the study of Foreign Missions and the Missionary Education Movement of the U. S. and Canada, 1937. Illustrated. pp. 215. Cloth, $1.00; paper, $.50.

The nature and purpose of this fine little book has already been indicated. The title, Mecca and Beyond, means Islam wherever it

is found. The authors show how Mohammedanism reacts to contact with western culture and modern ideas and describes the hopeful success of Christianity as well as the difficult problems.

E. M. Dodd, M. D. and his wife are well fitted to write just such a study. They are both children of missionaries and have both seen service in Iran (Persia). Dr. Dodd is now the medical adviser of the Presbyterian Board of Foreign Missions.

Chapter one, The Moslem and his World, deals with the whole Moslem world in general. Chapters two to seven inclusive, deal each in its turn with the separate fields, stating the history briefly, showing how and where the missionaries work, and usually giving some cheering stories of conversions and success of the Gospel. The last chapter, Christ and the Moslem World, is another summary, this time with special emphasis on the strongholds of missions as they are found in strategic locations.

Some of the appealing sections of the book are the accounts of the United Mission in Mesopotamia, the spread of cholera by putting sacred water in the wells, the description of the Coptic Church and the New Turkey. One of the best bits of writing is the description of the Khyber Pass. Our friend and teacher Dr. S. M. Zwemer is quoted in several chapters. The story of Laubach's work is properly included.

There is a slight error on page 169. The new government of India went into operation April 1, 1937 and not "late in 1936". One chapter contains three references to "Dr. Herrick Young" and another has two or three references to "Mr. Murray T. Titus". Since both of these gentlemen are "Doctors" by virtue of their Ph.D. degrees, there might have been more consistency in the use of the title of "Dr."

There are two short poems by E. M. D. Four pages of bibliography and an index add much to the value of the book.

W. L. Allison.

The Young Moslem Looks at Life. By Murray T. Titus, Ph.D. Friendship Press, New York. 1937. pp. x., 181. Cloth, $1; paper, 60 cents.

This is a study book on Islam, intended for the use of young people, and is written in a style calculated to interest the youth of this country in the problems which face Moslem youth in the changed conditions which they have to meet in the present day. These changes are introduced in a very interesting manner in the story of a young man of Central Asia, who is described as accompanying his devout grandfather from his home city of Kashgar on a pilgrimage to Mecca and Medina, where he sees Islam as he feels that it ought to be—free from the changes of the modern world.

The next three chapters deal with the life of the prophet, with Islam as the "perfect religion," and with the ritual and duties to be performed by the Moslem; all of which is written in a racy style, likely to interest the youth of America.

Chapter VI deals with the political situation in various Moslem lands—Turkey, Iran, India, etc., and the attitude of Moslems towards

public questions. Chapter VII speaks of the views of Moslems in regard to Christianity, and Chapter VIII of the challenge of Islam to the world, and of the great problem presented by the huge bloc of 250 millions of Moslems holding tenaciously to their own religion, and strongly opposing the missionary work of the Christian church.

Hartford, Conn. W. G. SHELLABEAR.

What Is this Moslem World? By Charles R. Watson. Friendship Press, New York, 1937. 8vo, pp. 207. Index, maps. Cloth, $1.00; paper, 60 cents.

This book is fortunate in its author. Dr. Watson has spent a large part of his life in Cairo, the *intellectual* and, since the revolution in Turkey, the *political* center, as well, of the Moslem world. He presents this important phase of the missionary movement in a manner well suited to those for whom it is intended—the adult mission study group.

With sure touch he shares with his readers the fullness of information and the maturity of judgment which his long and intimate part in the approach of Christianity to Mohammedanism has given him.

The book opens with a unique and graphic birds'-eye view of Moslem lands, illustrated by maps, followed by a revealing account of the way of living of Moslem folk. The heart of the book, however, is in chapters iii., iv. and vi., in which the author deals with the gripping power of Islam and an appraisal of this persistent, non-Christian religion and with Islam's contact with Christianity. In this thoughtful study, Dr. Watson presents a comprehensive survey of Moslem lands and people and a fair and impersonal appraisal of Islam as a religion. He recognizes the fact that for Christian missions in those lands a new chapter is beginning.

Some may miss a more positive note as to the Christian proclamation, but those who have had experience in this most critical and difficult field of the Christian movement will understand the author's emphasis upon the way of persuasion and of love, particularly in view of the many centuries of fierce conflict between Christianity and Mohammedanism. The value of the book is distinctly enhanced by a Reading List, a Glossary and an Index.

WM. I. CHAMBERLAIN.

Christendom and Islam. By W. Wilson Cash. Harper Brothers, New York. pp. 205. $2.00.

This latest volume from the pen of the Secretary of the Church Missionary Society, who spent twenty years in Egypt and the Near East, consists of the Haskell Lectures delivered at Oberlin College.

True to the title, we have here a succinct account of the contacts between Christendom and Islam and the influence of the two cultures on each other down the centuries.

Admittedly Islam is an eclectic faith and the author traces the expansion of Islam geographically and the shrinkage of the limits of Christendom during the Moslem conquests. There are chapters on the contribution of Christian thought and life to Islam and on the contribution which Moslem culture made to Europe. The final

chapters tell of the disintegration of modern Islam and the Christian approach and the work of missions. The author's standpoint is fair and his statements frank. He believes that controversy is not the right line of approach, nor is compromise: "It is no real way of approach to Islam by the Christian that seeks to idealize Mohammed and to regard him as a way of salvation for the Arab world as we regard Christ for the Christian world. Islam does not represent a higher spiritual and religious achievement, a further evolutionary stage in the soul's progress beyond the point reached by the Christian revelation. Rather is Islam a retrogression to Old Testament ideals, to a standard lower than that of the Christian. The position it occupies is, therefore, one from which the Moslem will ultimately move to a higher—that is to the Christian position." We can strongly recommend this book as a fresh and strong contribution to a solution of the problem of Moslem evangelization.

Unfortunately there are some errors to which we may call attention. Surely the author does not hold "that the only real line of approach from Christianity to Islam is the common quest for God" (page 76). The Wahhabis represent primitive Islam and have *nothing* of mysticism in their creed as is stated (page 82). The word for pulpit should be *mimbar* not *mamber* (page 101). It is also a common error to state that "the translation of the Koran was regarded as sacrilege" (page 153). On the contrary translations of the Koran into Turkish, Persian, Javanese and other languages were made by Moslems more than a century ago. I purchased a polyglot folio Koran at Delhi some thirty years ago, printed by lithograph process in five languages and from the leading Moslem Press.

In spite of these minor criticisms the book is a reliable source for study and an inspiration to the reader. Z.

Desert Encounter, an Adventurous Journey through Italian Africa, by Knud Holmboe. Translated by Helga Holbek, with an Introduction by J. H. Driberg. George G. Harrop, Ltd., London, 1936. pp. 282.

The author of this volume was born in Denmark in 1902; in 1924, he travelled to Morocco as a journalist. In the Riff campaigns, with his sympathy for losing causes, he saw the betrayal of European civilization and the destruction of the finest in Moorish culture. Eventually he felt that Christianity had failed, and so he embraced Islam in order to find, as he says, contentment and peace.

In 1930, he started in a four-cylindered 1928 Chevrolet from Ceuta to make a journey to Egypt, hoping to conclude with a pilgrimage to Mecca. His experiences are fascinating. The roads were poor, whenever there were any; for often he found no beaten path. Naturally he had many punctured tires and an unusual amount of motor trouble. No serious hindrances on the part of the authorities were encountered until he came to Italian North Africa; there he suffered numerous restrictions.

On one occasion, he with an Arab boy was lost in the Libyan desert. Having abandoned the car, they wandered around on foot for ten days, until finally by mere accident they came to Nufilia, one of the towns on their projected route. The car was recovered

with Italian aid. Later on, he was captured by the Bedouins, but when they understood his purposes, he was released. Holmboe, who has the highest respect for the Bedouins, represents the Italian rule as harsh, cruel, and unreasonable; executions for trivial offenses are the order of the day.

After having undergone great hardship and much annoyance from Italian restriction, he finally came to the city of Derna, of which he presents a beautiful picture (p. 232). In this connection, he says: "I have never met people who practised in their daily life so closely what the prophet Jesus taught; the stern and hard form of Islam, which the mountain people doubtless in their relentless struggle against their Italian oppressors must needs uphold, has here given place to something gentle, almost feminine. There are few places in North Africa where Islam is followed more scrupulously than here, where the teaching of the Senoussi has its main strongholds; but also I know no place where, as here, man has placed all that is kind and lovely first and foremost and where superstition is abhorred like the plague."

Here his unique journey came to an abrupt end. Apparently he was too friendly with the natives and incurred the suspicions of the Italian authorities. Without assigning a definite reason, they arrested and deported him by ship with Arab prisoners back to Benghazi. Here he was forbidden to continue his motor trip; so he went by boat from Benghazi to Alexandria.

As a convert to Islam, Holmboe writes with enthusiasm and presents the religion at its best. He sees good results in the Senoussi movement, which aims to develop piety and nobility of heart by excluding everything but God from men's thoughts. Certainly Christianity cannot be spread by the sword and ruthless oppression. The author considers East and West as branches of the same tree; so, when man, regardless of whence he comes, seeks deep in his heart, he will feel the longing for the root of the tree. He concludes: "Perhaps that is why the old legend has grown up about Africa: 'He who once has felt the soil of Africa beneath his feet must always return.'"

This Danish journalist came to an untimely end, when he was murdered by Arab brigands a few miles south of Akaba in 1931.

HENRY S. GEHMAN.

The Unveiling of Arabia, by R. H. Kiernan. George G. Harrap & Co., London. pp. 359. Price 12/6d.

The reader who is fortunate enough to possess a copy of Ralli's extraordinary book, "Christians at Mecca", and of Hogarth's "Penetration of Arabia", will turn to this volume with great expectations. It professes to give the fascinating story of Arabian travel and discovery, summarizing earlier work and supplementing the learned volume of Hogarth written some thirty years ago. The bulk of the volume however (pp. 40-289) deals with the earlier exploration and the twentieth century explorers have only two brief chapters; these hardly afford a canvas large enough for such heroic figures as Leachman, Gertrude Bell, Rutter, Harrison, Bury, Lawrence, Philby and Bertram Thomas.

The author was a personal friend of Lawrence and gives a clear, balanced and vivid account of his exploits, but he seems to be blind to the fact that since 1890 there have been those who have "unveiled" Arabia from higher motives than mere "curiosity and courage" to discover geographical secrets. The discovery of Arabia, he says, was a "haphazard process, effected under conditions of danger from nature and mankind by a long series of greatly varied personalities, who seem to have had but two qualities in common—curiosity and courage. I have tried not simply to summarize their work and, as Hogarth did so ably a generation ago, attempt the solution of geographical problems. Most of the knots have now been unravelled or boldly cut. Here the attempt is to link the story of exploration to the history of the land and show something of Arabia as the great explorers saw it. To avoid repetition, where they covered the same ground I have concentrated the account on the thing each did best . . . . . "

The nine mission hospitals in Arabia and the forty-odd missionaries of three Societies have all done their part in unravelling the knots of prejudice and ignorance to a degree not even alluded to in this volume. The Dutch Arabist Hurgronje (whose Christian name is incorrectly given) deserved more than six lines. His great classic on Mecca is available in English and far surpasses any other description of the Holy City. Palgrave's account is noted as "stranger than fiction", but the author seems to agree with Hogarth, against others, that Palgrave really made the journey inland and that his descriptions are generally reliable.

The book has excellent illustrations, but the maps are inferior; the style is popular with abundance of quotations, yet very readable. Altogether a remarkable volume and sure to have a large circle of readers. Z.

The Great Commission. The Missionary Response of the Student Volunteer Movements in North America and Europe; some personal reminiscences. Robert P. Wilder, M.A., D.D. Oliphants, Ltd. pp. 115. 2/-net.

We take pleasure in calling attention to this autobiographical record of the early history of the Student Volunteer Movement in America and Europe. No one knows the beginning of this world-wide effort to carry the Gospel better than Dr. Wilder. The volume is in one sense a series of reminiscences and a testimony to answered prayer on both sides of the Atlantic. To read the story of this work of faith and labour of love and patience of hope on the part of so devoted a soul is a tonic to one's Christian life. Z.

Al-Nizām al-Iqtiṣādi fi Sūrīya wa-Lubnān. Edited by Sa'īd Ḥimādah. American Press, Beirut, 1936. pp. 523+18. With map and several tables.

Members of the faculty of the American University of Beirut have treated us to more scholarly works in the last decade than in the preceding half-century of the existence of that institution. Outstanding among these contributions is the one under review. It represents several years of study and research on the economic life of Syria and Lebanon by students and teachers, chief among whom are the editor himself, the late Professor Nickoley and Professor Bāsim Fāris. The work was originally issued in English under the

title, "Economic Organization of Syria" (American Press, Beirut, 1936). The subjects treated are population, natural resources, land tenure, agriculture, industry, transportation, communication, domestic trade, foreign trade, the monetary and banking system and the fiscal system of the government. The editor, who is professor of practical economics at the University, and his collaborators have, in the judgment of the reviewer, who does not claim authority in this field, rendered a unique service to scholars and laymen interested in the economic development of the land.

Princeton University PHILIP K. HITTI.

'Umar ibn-abi-Rabī'ah. Vol. I. **'Aṣr ibn-abi-Rabī'ah.** By Jibra'īl S. Jabbūr. Catholic Press, Beirut, 1935. pp. 212+8.

This is another work by a member of the faculty of the American University of Beirut. It is a study of the age of 'Umar ibn-abi-Rabī'ah (+*ca.* A.D. 719) to be followed by subsequent volumes dealing with his life and works. The *Dīwān* of this "Ovid of Arabia," as he is sometimes called, was issued by Schwarz several years ago.

In this volume Professor Jabbūr, of the department of Arabic, sketches the political, economic, social, religious and literary life in Arabia with special emphasis on poetry, prose and song. A large number of the punctuation marks—a novel feature in Arabic writing—are superfluous if not annoying, and here and there are generalizations which cannot be defended (for example, p. 3, l. 2, sentence 2); but on the whole the study, which is based on the primary sources, constitutes a good summarization of our knowledge of the inner life in al-Ḥijāz in the latter half of the first century after the Hijrah.

PHILIP K. HITTI.

Bulletin of the Faculty of Arts, University of Egypt. Vol. III, pt. 1, May, 1935. Cairo, Egypt. pp. 112+72.

In scholarly output the Beirut University is finding a friendly rival in its younger sister of Cairo, Egypt. This *Bulletin* contains learned articles in both Arabic and English, of which we may single out for special mention C. J. Lamm's "the Spirit of Moslem Art" and "Aṣl al-Khaṭṭ al-'Arabi wa-Taṭawwuruhu ila Ma qabl al-Islām" by Khalīl Yaḥya Nāmi. The *Bulletin* and the University will do well to adopt the scientific system of transliteration from Arabic.

PHILIP K. HITTI.

An Important Manuscript of the Traditions of Bukhāri. By A. Mingana. Heffer and Sons, Cambridge, 1936. pp. 28 with nine facsimiles. 10s. 6d. net.

The manuscript forms part of the rich Mingana Collection in Birmingham, England. It is incomplete and so bears no date but on paleographical grounds the learned author ascribes it to about A. D. 1000. If so it is the earliest MS of al-Bukhāri's *Ṣaḥīḥ* extant. This collection of traditions, as is well known, enjoys a preëminence in Islamic thought and study second only to the Koran. In the inscriptions printed pp. 3-13 almost all the final *yā's* are typographically wrong.

PHILIP K. HITTI.

The Lamb, the Woman and the Dragon; an Exposition of the Revelation of St. John. By Albertus Pieters. Zondervan Publishing Co., Grand Rapids, Michigan. 1937. pp. 383. $2.00.

The author of this work, who is Professor of English Bible in the Western Seminary at Holland, Mich., views himself as "a middle man, who stands between the scholars on the one hand and the general Christian public on the other." He accepts for the most part the "Preterist" view of the Book of Revelation but mingles with this to some extent the "Philosophy of History" idea. He has read diligently all sorts of books and sets forth in clear and orderly fashion the views of others with the reasons for the views which he prefers. And this is done in an undogmatic and tolerant way.

Dr. Pieters does not give a verse-by-verse commentary but lays great emphasis upon the proper interpretation of the symbols or word pictures which make up the substance of the book. The principal part of Revelation is conceived as presenting two great dramas or pageants. Hence the title of the work. The successive scenes are presented vividly and sometimes eloquently.

This is a sane and useful book, which may be recommended to religious leaders generally and especially in regions where fantastic ideas of Revelation are prevalent.

Hartford Theological Seminary ELBERT C. LANE.

Reformbewegungen im Islam. By D. Gottfried Simon, reprint from the *Jahrbuch der Theologischen Schule Bethel, 7 Band,* 1936, pp. 41 (price not given, but about 1 mark).

Modernism in Islam does not lead the Moslem to the Gospel; it has rather produced a religious chaos, since many Mohammedans today are the victims of the clash of two cultures. A modern Turk, who regards Islam as an Arabic movement, maintains that a nation should have its own native culture; the secularization of Turkey has been the death blow to Christian missions in that land.

The author considers the two centres of Islamic thought, Egypt and India, and traces the attempts to reconcile Islam with Western thought and mysticism. Reference is made to the work and influence of Djamal al-Din-al-Afghani (1838-97), Mohammed Abduh (1849-1905), Sir Sayd Achmed Khan Bahadur (1817-98), Maulavi Cheragh Ali (1844-95), Seyd Amir Ali, Khuda Baksch, and Sir Mohammed Iqbal (born 1877). Although the new Islam is totally different from what Islam originally was, yet the new school and the old are united in their opposition to the Gospel. In fact, missionaries are being trained for the spread of Islam. Dr. Simon has given us a clear picture of the reform movements in the religion of Mohammed.

HENRY S. GEHMAN.

Die Verszaehlung des Koran. Von Anton Spitaler. Nach islamischer Ueberlieferung—Sitzungsberichte der Bayerischen Akademie der Wissenschaften, Philosophisch—historische Abteilung, Jahrgang 1935. Heft 11.

To all those who have been perplexed by the discrepancy in the numbering of the verses in the Surahs of the Koran this study will prove of real worth. The author shows that there are twenty verses more in some texts than in others, and that this is due to the lengthening and shortening of the verse-divisions. Here we have a comparative table, e.g., of the Bombay text and the Cairo-Constantinople version, as well as of other European texts like Fluegel's. Z.

CURRENT TOPICS

Unveiling in Iran

On January 8th 1937, throughout Iran, the first anniversary of the Freedom of Women Movement was held. Celebrations took place in all the girls' schools with public drill displays, songs, and demonstrations, and recruits were enrolled in the Girl Guides. The unveiling of women has now become fully effective in all the towns of Iran; in the villages progress is slower, as there are not always officials to enforce the reform, but even here it is gradually becoming effective.

There has been a big increase in the employment of women. Women school teachers are in great demand and in one place a C.M.S. convert is headmistress of the government school in one of the smaller towns. Girls are also being trained as typists for the Anglo-Iranian Oil Company.

Polygamy is still allowed, although restricted in Iran, but it is bound either to die out gradually or be legally forbidden before long. It cannot survive the unveiling of women and education of girls. Temporary marriage is still legal, the Iranians being Shias, but this also is a dying institution. The result of the unveiling on prostitution is yet to be seen. Even legal temporary marriage has not eliminated prostitution and venereal disease is the commonest complaint treated in many hospitals. The legal age for marriage has now been settled at sixteen for girls and eighteen for boys (fifteen and seventeen by English reckoning) and penalty for contravention is from six months to ten years imprisonment. If the girl be under thirteen years old the minimum sentence is two years.

The marriage problem is still very difficult for the Church because owing to the smallness of its membership it is rarely possible for a Christian man or woman to find a suitable Christian partner, moreover a Moslem woman is still forbidden by law to marry a non-Moslem and therefore a man convert cannot legally marry a woman of his old faith. The problem is at present insoluble, for to forbid mixed marriages would be to make celibacy the rule for nearly every convert, and celibacy, especially for women, is the rare exception in the East. The Christian Church has its own marriage registers and thus has an official recognition.

The whole atmosphere of church gatherings has been altered by the unveiling. Even the Christian women formerly veiled, as an unveiled face was the mark of immorality. Now instead of being segregated they are sitting side by side as brothers and sisters in the family of God. Last summer a woman publicly gave her testi-

mony in the church at Isfahan before a crowded audience of Mohammedan men and women, and Iranian Christian women for the first time went off on their own to do evangelistic work in the villages.

Although this great reform was contrary to the orthodox Moslem teaching it was carried through without any difficulty owing to the great power wielded by His Imperial Majesty Reza Shah Pahlevi. It was welcomed by most of the younger women, and the older ones are getting used to it. This new liberty constitutes a challenge to their Christian sisters to lead them into the fuller liberty of Christ. The veil has gone from the face, but the veil on the heart remains until they shall turn to the Lord and be saved.

What Islam Wants of the West

The attitude of certain leaders in Great Britain toward Islam is well expressed in the following brief article which appeared in April, 1937, in *Great Britain and the East.*

"Recent declarations in connection with Signor Mussolini's tour in Libya upon the future relations of Italy with the Muslim world induce reflections upon the relationship of Christendom to Islam. Italy, the Duce has recently asserted, sends her sympathy to the whole Muslim world; less authoritative voices have proclaimed indeed that Italy shall be the protector of Islam. What really does Europe intend towards Islam? And what is Islam's reaction to such declarations from Europe?

"One thing is certain: that Islam has no wish to be 'protected' by anyone. Sympathy, yes: of that Islam is in need. The Muslim world, both that section of it which is independent and that which is subordinated to European governance, is only too anxious for the friendship, even the alliance, of the West; but it wants this on equal terms. It desires, and it needs, no foreign ægis under which it may express itself.

"There is in European conceptions of the Muslim world still abundant misunderstanding. In the earliest days of Islam, as all students of the East are aware, the creed preached by the Prophet Muhammad, and spread like wildfire by his zealous exponents, was treated as but a Christian heresy. There was, in fact, sufficient similarity between the two faiths to give colour to this error. But the spirit bred by the Crusades, significant examples of true tolerance and perception though those fights in the Holy Land exceptionally produced, hardened the temper of Europe towards the Saracens. And with this hardening of temper came the propagation of false notions upon the real nature of Islam—notions which have endured almost until our own time. Few indeed were the publicists of the centuries prior to the twentieth who realised that, fundamentally, that section of the East which is monotheistic is at one with the West. Europeans were taught to believe, or at any rate gained the impression, that Muslims were outside the pale of decent society, that every Muslim had at least four wives, that in the Islamic belief women had no souls, and so on. 'Turks' and infidels were as one in being beyond the social intercourse of right-minded, civilised people.

"Today, happily, we know better: but we do not know enough. There is now no prejudice against Muslims as such. We are aware

that a good citizen of a Muslim State is just as worthy as a good citizen of any other State, yet there is still room for improvement in the social relationship of European to Muslim. This unfreedom in social intercourse is possibly more marked between Britons and Muslims than it is, say, between Frenchmen or Italians and Muslims —a remark that does not, admittedly, apply to Britons actually living in Muslim countries but rather to Muslims sojourning in Great Britain.

"Against this British defect, however—a defect which may well arise from the innate British reservedness, must be set the fact that other nations, more easily though they may mix with Muslims, have not, with the possible exception of Holland, quite the same high attitude as has this country towards the Islamic world. The British practice throughout the globe where British influence is dominant is to respect existing religious beliefs and institutions. So, it may be said, is it the practice of other nations. Is there not a mosque in Paris, another in Berlin? But what, beneath the façade of genuine tolerance, is the intention of other nations towards the Muslim peoples? Is it not to draw them nearer and nearer, culturally, spiritually, and in every other way, to their respective capitals?

"No such ambition informs the British attitude towards Islam. Great Britain has no wish that the Muslim people should slavishly imitate the West. Far rather would she see them, with whatever degree of modernisation that may be necessary, reviving their glorious traditions, developing their innate culture, making their own individual contribution to the civilisation of mankind. At the moment, it is true, Muslim States are largely preoccupied in their own local affairs: the wave of Nationalism through which Europe has not yet passed beats hard against the world of Islam. Yet there still exists in Islam a sense of brotherhood, a oneness, which Christendom, unfortunately, has lost: and this fine sense Great Britain would assuredly not care to see pass away.

"It should never be forgotten that Islam is not only a religious creed: it is also a way of life. Certain European nations are content enough that the creed should be preserved, but they would like to alter the way of life. Yet the two are really inseparable. Muslims may progress as they will, and as, indeed, they are fast progressing. In many Islamic States old customs, mere accretions on and not essentials of the Islamic faith, are being forsworn. This, where it springs from popular desire, is a healthy sign, a sign of new life, of fresh resolve. But Muslims should be left to work out their destiny in their own fashion. Certainly the West should help them. Not yet is the debt repaid which the West owes to the East, that East particularly which, when Europe was benighted, kept alive the flame of European civilisation. But to attempt to Europeanize Islam, to encroach upon, minimise, and ultimately to undermine Islamic culture is a retrograde step. Of this, Muslims are generally aware: and that is why, whatever be the temporary differences which may arise, they realise that the most abiding and most reliable friend of Islam is the British Empire. It is for us to see that that friendship remains constant, unimpaired by passing dispute or transient misunderstanding."

KENNETH WILLIAMS.

Moslem Schoolboys

Mr. W. A. Saunders, who went from Australasia to China in 1930, writes regarding Moslem schoolboys in Kansu:

"While traveling recently through Mohammedan districts in Kansu with Mr. Claude Pickens, Secretary of the Society of Friends of Moslems of China, we met a little seven or eight-year-old boy who goes to the mosque every morning to study Arabic. As he is only a new scholar he cannot be trusted with a book, so the verses he has to learn are written on the shoulder-blade of an ox with a brush and black ink. When he has learnt to repeat these perfectly they are erased and other verses are written in their place. In this way he learns the more familiar passages of the Koran and the liturgy used in the mosque worship by heart.

"In Kansu the majority of the boys and girls learn the Koranic scriptures in this way, but very few go on to the stage when they can read Arabic intelligently. (How many at home who have learnt Latin at school can read it with ease?) Usually after the age of ten they have to help on the farm or travel around as muleteers or camel-drivers, and by the time they have grown up have forgotten all the Arabic they learned as a boy, except for a few commonly used greetings and the phrases used in worship.

"The Moslem Postmaster in Tsingshui helped me to identify the verses on the little boy's bone. They are copied from the Surah *Ya Sin.* Sale translates them thus: 'But they stoned him and as he died it was said unto him, Enter thou into paradise. And he said, O that my people knew how merciful God hath been unto me! for he hath highly honoured me.'

"This quotation is taken from a passage referring to a carpenter of Antioch named Habib al Najjar, who was the first to believe the message of the Apostles whom Jesus sent to the people of that city to convert them from idolatry. However, Habib was martyred for believing and commending the message of the Apostles, and this is the incident quoted. This Surah is commonly read to Mohammedans when they are dying. One wonders how many on their death-bed can understand, not to say get comfort from such verses mumbled by a Chinese Mohammedan priest in broken Arabic. How different from the comfortable words of the Gospel! How often have the Chinese words, 'In my Father's house are many mansions . . . . ' strengthened the faith and refreshed the spirit of dying Chinese believers.

"The Mohammedan abhors translations! The Scriptures must be read in the original, whether intelligible or not. They may be explained in Chinese, though there are few who can do this accurately, and still fewer who care to. Arabic is the language of angels, and to perform worship, or to read the Koran in any other tongue is an insult to God and a path leading to every kind of heresy. Yet when a translation of the Koran is read many an intelligent Mohammedan sees how void of comfort is the religion of Islam.

"There are several translations of the Koran into Chinese, but they are all frowned upon by the orthodox conservative Mohammedans, and are but little read in this part of China. The result is that the little boy mentioned above will waste his time learning

Arabic very imperfectly when he could be studying Chinese. So the Christian Scriptures, whether in Arabic or Chinese, are a closed book to him.

"Nowadays the Mohammedans of Northwest China are beginning to realise that they must learn to read and write the Chinese language in order to compete successfully with the Chinese merchants and officials."

The Moslem Feast, Nebi Musa

April this year has seen the celebration of the Moslem feast, called "Nebi Musa." We shall describe from the papers this feast, both as it has developed and as it appears today.

About the historical development we bring the following from *Palestine and Transjordan,* an English weekly, issued about a year ago by Palestinian Arabs, mostly Christians, to support the Arab cause against the Zionist policy:

"This pageant dates back to the time of the Great Salahuddin (Saladin). Fearing a plot against native rule or a *coup d'etat* on the part of a possible combination of foreigners (during the Holy Week when thousands of foreigners visited Jerusalem) and perhaps disappointed natives, Saladin created the Nebi Musa festival as a means of bringing together a host of natives to be ready for any eventuality at a spot distant only 15 miles from Jerusalem.

"Although the idea behind the Nebi Musa processions was a combination of strategy, religion and nationalism, the motive has developed with the lapse of time into a purely religious one. During the Ottoman days the festival even came to be a strictly religious affair with, however, official manipulation.

"With the dawn of the Arab national movement in the first decade of the twentieth century, the Nebi Musa processions gradually acquired a tinge of Arab national character, and in the three or four years preceding the world conflagration of 1914, the processions were transformed into occasions for national and patriotic expressions.

"None can deny the fact that the Nebi Musa processions still possess a substantial religious colouring. Yet to all intents and purposes these yearly celebrations have become, since the Mandate and the calamitous Balfour Declaration, patriotic and national in their character. Even Christian Arabs take part in them. The celebrants, numbering thousands, and the bystanders, in tens of thousands, take the opportunity of the Nebi Musa celebrations to stress their patriotic feelings as well as to vent their keen disappointment at the policy adopted in their country.

"Palestine, in the twentieth century, is in an almost parallel situation to that of the twelfth century and there is no reason to believe that the saying 'History Repeats Itself' will not come true."

It is worth noticing that this Moslem feast is a local one for Palestine, and further that it does not move in the calendar each year 10 days according to the lunar year like other Moslem feasts. It always takes place just before the Greek Orthodox Easter, so that the close of the feast with the return of the crowds from the gathering-place in the mountains falls on Maundy Thursday, and the

chief gathering in Jerusalem falls before the exodus into the mountains on Palm Sunday. One week before that, the Great Mufti issues the official call to celebrate the feast.

Arab Women with a Profession

Some think that women are born to take care of the home, to look after the children and nothing else; yet there are some who think that women can take responsibility outside the home and can compete with men in all fields of life: economical, commercial, industrial, social, etc.

It is not my intention to go deep into this question. Such a treatment of the subject demands a great deal of study, time and energy.

Let me ask any woman how she manages to live if she has no inherited property or revenue; or let me ask her how she manages to earn a living if she is a spinster or a widow with several children to care for. What does a woman do in any of the above mentioned cases? Shall she go around asking for alms?

Many are the women who abhor going around asking for alms or living the lives of parasites. This attitude of theirs, however, is not a good defence against starvation. There must be other armour against hunger and degradation.

Every woman must respect herself and learn a profession that agrees with her talents and inclinations. It is no shame to learn a profession. Even rich girls must learn some kind of a trade because who can guarantee and who can know how long riches last; this profession will become a great help and comfort in case of catastrophe and bad times.

I do not intend to persuade women to compete with men . . . . I intend to advise all women and urge them to learn any profession to which they are drawn—tailoring, teaching, hair-dressing, medicine, law, etc.—so that they can be safe against starvation and poverty.

There have appeared recently on the horizon beginnings of such a movement among women. It is a blessed movement indeed but it is still limited to a very small number of the fair sex.

—From *Sawt ul-Ahrar, March* 11, 1937.

In Memory of the Prophet Mohammed

The Muslim Society in Great Britain held a meeting at Grosvenor House, on May 22, in memory of the Prophet Mohammed, the guests being received by Madame Khalida Buchanan Hamilton, President of the Society, and by Mr. Ismail De Yorke, secretary. His Royal Highness the Amir Saoud, Crown Prince of Saoudi Arabia, presided over the proceedings.

After the Imam Aftub-ud-Din Ahmad, of the Woking Mosque, had recited some *suras* from the Koran, Al Hajja Ayisha Fitzwilliam spoke of the virtues of the Prophet, particularly of his courage and of his loyalty. Al Haj Abdulla Philby, discoursing in Arabic, followed with some remarks of a political nature, mentioning incidentally that

as Arabia was menaced by the Abyssinians in the time of the Prophet, so she today was menaced by powerful imperialistic states, but that King Abdul Aziz, the greatest Arab since the time of the Prophet, might save Arabia from her enemies, just as salvation came through the Prophet.

Then came an eloquent speech by Sir Abdul Qudir. He spoke of the equality existing in Islam. Moslems not only preached but also practised the brotherhood of man. They admitted no distinctions of color, whether that color derived from climate or race or artificial means! In the Pilgrimage to Mecca could be seen a real league of the nations, such as the Western world was still groping for.

The Begum Amir-ud-Din spoke of the position of women in Islam. From the outset, she claimed, Moslem women had been almost on an equality with men, an equality to which only in very recent times the women of the West had attained. The practical precepts enunciated in the Koran were good for all time.

The Imam of the Woking Mosque created some surprise by claiming that there were 600 million Mussulmans in the world, the usual estimate of 250 millions being, he said, quite inaccurate. He spoke eloquently in praise of the Prophet, and asserted that the criticisms of Western writers, such as Carlyle and H. G. Wells, cancelled each other out. The personal example of the Prophet was followed by all true Mussulmans, and there could be no higher example.

The Henry Martyn School of Islamics, Lahore

This important School of Islamics, has given special preparation for Moslem work to forty students, an average of approximately six a year. Its annual report for 1936, tells also of Extension Work programs, in which the Principal and Mr. Sweetman have gladly responded to requests for their services in various centers. They gave a series of talks in the spring term to the members of the staff of the Kinnaird College for Women, and Mr. Sweetman also addressed the girls of the senior class on certain aspects of Christian doctrine. Mr. Subhan spoke at a conference of Christian women at Jullundur, in the Punjab, on the position of women in Islam, and also lectured daily on Islam at the Indian Workers' Annual Conference and delivered evangelistic addresses at three public meetings for non-Christians.

Mr. Sweetman has made able contributions to the Christian press in India and the West, in the form of magazine articles, and recently drew up an outline of Christian and Moslem teaching for the use of Bible-Women. This has been well received and has already been translated into Malayalam and Tamil; requests have been made for it to be done into Telugu, Kanarese and Singhalese.

The Principal, Dr. L. Bevan Jones, is planning to publish in the near future a volume on the Moslem attitude to Christian beliefs. This will probably bear the title "Christianity Explained to Muslims", and will be a manual for Christian workers dealing with objections to, and misunderstanding of, aspects of the Christian faith. The preparation of a second book on the position of Women in Islam is also well advanced. When completed the volume should form a

very useful hand-book for Christian women new to the country, who desire to understand the environment of a Moslem woman's life.

A Mosque for London

In a recent issue of the *Times* of London, we find an account of the laying of the corner-stone of this new Mosque:

"The Prince of Berar, who was accompanied by the Princess and by Sir Akbar and Lady Hydari, laid the foundation-stone of the Nizamiah Mosque at Mornington Avenue, West Kensington, yesterday, in the presence of many Mahomedan residents and visitors.

"An illuminated address presented to the Prince of Berar was read by Sir Abdul Qadir, chairman of the trustees. It stated that the need for a large mosque, worthy of the metropolis (which attracted Islamic visitors from all parts of the world, and which had an ever increasing number of Moslem citizens), had been felt for a long time. Some years ago the late Lord Headley, himself a Moslem, had the good fortune to approach with success the Nizam of Hyderabad and Berar, who gave a donation of £60,000. The Moslems of all countries appreciated and admired all that the Nizam had done for the progress and prosperity of the great State over which he ruled, and the generous help which he had extended to good causes.

"The sum of £28,000 had been spent on acquiring the site. For various reasons there had been great delay in starting the work of construction. It was now intended to build the essential parts of the mosque, leaving room for expansion when more funds became available. Money would be required for upkeep and for providing a resident Imam so that the mosque might fulfil its purpose as a centre of worship and of cultural contacts.

"The Prince of Berar said he would convey to his father the appreciation expressed of the gift for the mosque. He hoped that the place of prayer, when ready, would give to Moslems living in the British Isles, and particularly to such of them as lived in London, a centre of worship and a spiritual refuge from the cares and burdens of the day."

Le Père Henri Lammens

We note with regret the death, at Beirut, Syria, of Père Henri Lammens, in the seventy-sixth year of his age. The large attendance at the simple funeral service bore witness to the high esteem in which this servant of God was held, both in the land of his adoption and in his native land.

Born in Belgium in 1862, he went to Syria at the age of sixteen. With the exception of two years of teaching at the Biblical Institute of Rome, and the years of the War, which he spent in Egypt, he passed the rest of his life at the University of St. Joseph in Beirut.

From early youth he was greatly interested in Arabic studies. The personality of Mohammed attracted him, and he was planning to write a Life of the Prophet. Among his many important works we note, "Le Berceau d'Islam", "Fatima", "La Mecque à la Veille de l'Hégire", "La Cité Arabe de Taif", and many articles contributed to religious magazines.

He was a valued contributor to the "Encyclopedia of Islam" and to the French periodical, *En Terre d'Islam.*

The Millennial Celebration of Al-Azhar

In the early part of 1934, when Sheikh Al-Zawahiri was Rector of Al-Azhar, the proposal was made that the thousandth anniversary of the founding of Al-Azhar should be observed with a fitting celebration. The proposal was approved and a committee was appointed by the Cabinet of Ministers at that time in power, to draw up a history of Al-Azhar and to arrange for the celebration. Since Al-Azhar was founded in 359 A. H. the celebration should take place three years hence. The mosque of Al-Azhar was not founded, the article recalls, as an institution of learning in any more special sense than other mosques of its time. In the course of a few years from its founding, however, the first step in the transforming of the mosque into a school was taken by Abu al-Farag Yacoub b. Kals, the vizier of Al-Mu'izz li-Din-Allah the Fatemid caliph, and of his son Al-Aziz after him, by appointing a number of learned men to give lessons in it in the year 378 A. H. From that time Al-Azhar grew in influence until it came to hold a place of power in the East. Its influence on Islam, particularly in preserving the purity of the Arabic language, has been great. The statement is made in the article: "Historians are agreed that had it not been for the existence of Al-Azhar during that time (the Turkish period) the Arabic language would have disappeared completely." In the latter part of 1934 it became necessary for Sheikh al-Zawahiri to retire from the rectorship of Al-Azhar because of the demands of the students and Sheikh Mustafa al-Maraghi was appointed rector a second time. With the change of administration there has been also a change regulating the character of the celebration. It is now thought that Al-Azhar should by this celebration take the place which belongs to it among the universities of the world, and that therefore the other great universities of the world should be invited to participate in the celebration.

—*Al-Mussawar.*

SURVEY OF PERIODICALS

By Sue Molleson Foster

Union Theological Seminary Library

I. GENERAL

Ein Arabischer Bericht über die Tataren im "Ta'rīh al-Islām" von ad-Dahabī. Josef von Somogyi. (In *Der Islam,* Berlin. Heft 2, 1937. pp. 105-130).

A detailed account of the Tatar conquests by a contemporary writer, 'Abdallatīf al-Bagdādī, physician, scientist and traveller, who died in 1231. Arabic text with extracts and comment.

Les Questions de Kōtāhya et de Damas dans la Céramique de Turquie. Arménag Sakisian. (In *Le Journal Asiatique,* Paris. Avril-Juin, 1936. pp. 257-279).

Deals with Turkish and Persian potteries.

The Threat of the Sahara. E. P. Stebbing. (In *The Journal of the Royal African Society,* London. April, 1937. Extra supplement.

Desiccation and the recession of fertile land progress as relentlessly today as they have in past ages, and that despite the modern scientific methods brought to bear upon the problem.

II. ARABIA

En Mer Rouge—Hedjaz et Yémen. Henri Charles. (In *Études,* Paris. 5 Juin 1937. pp. 603-618).

Tells of a visit to Jedda, to Hodeida, and to Sanaa, the capital of the Yemen, where the author witnessed the ratification of a Franco-Yemen commercial treaty and met the Imam Yahya.

In Ibn Saud's Palace. Ameen Rihani. (In *Asia,* New York. March, 1937. pp. 215-218).

Intimate picture of life in Riyadh, the capital of Saudi Arabia, in Nejd.

III. HISTORY OF ISLAM

La Chronique de Damas. Robert Fazy. (In *Le Journal Asiatique,* Paris. Avril-Juin, 1936. pp. 281-298).

Ibn al-Qalânisî in his chronicle depicts the sieges of Antioch (1097-98) and Ascalon (1099). M. Fazy finds that his record confirms the accuracy of Crusader writers of the same period.

The Renascence of Islam. William Thomson. (In *The Harvard Theological Review,* Cambridge. April, 1937. pp. 51-63).

The primitive faith of Islam developed into a complex civilization through the touch of Greek thought and Christian doctrine; now a reaction against modern western influences is producing a movement towards reviving old traditions and modernizing them to fit present times.

IV. KORAN. TRADITIONS. THEOLOGY

Die Beziehungen zwischen Christlicher und Islamischer Theologie im Anfang des Mittelalters. G. Klinge. (In *Zeitschrift für Kirchengeschichte,* Berlin. Heft 1, 1937. pp. 43-58).

Discusses the common elements in Moslem and Christian teachings, drawing on the writings of mediaeval theologians of both religions to support statements made.

The Book of the Cure of Souls. A. J. Arberry. (In *The Journal of the Royal Asiatic Society,* London. April, 1937. pp. 219-231).

The Kitāb Dawā'al-arwāh by Junayd, a meditation on the knowledge of God from the Sufi point of view. Arabic text and English translation.

Gli Interdetti dei Yezidi. G. Furlani. (In *Der Islam,* Berlin. Band 2, 1937. pp. 151-174).

Lists the taboos of the so-called "Devil worshippers".

Muhammad's Pilgrimage Proclamation. Richard Bell. (In *The Journal of the Royal Asiatic Society,* London. April, 1937. pp. 233-244).

Sura IX of the Koran, the verses of which the author thinks were written at different times, before and after the Prophet's capture of Mecca.

V. RELIGIOUS AND SOCIAL LIFE

The Desert Yesterday and Today. Major C. S. Jarvis. (In *The Palestine Exploration Quarterly,* London. April, 1937. pp. 116-125).

If irrigation and cultivation were employed systematically in Sinai, the country would again be able to support 100,000 inhabitants, as it did in Roman times, instead of the meager population of today.

Modernism and Polemic in Indian Islam. J. W. Sweetman.

(In *The International Review of Missions,* London. April, 1937. pp. 189-203).

Drawing largely from books and articles written by such well-known authors as Muhammad Iqbal, Maulana Muhammad 'Ali and Maulana Nadwi, Mr. Sweetman indicates the unrest in Islam.

MODERNITY IN INDIAN ISLAM. J. W. Sweetman. (In *The East and West Review,* London. April, 1937. pp. 138-142).

The revolutionary changes in the Moslem mind are marked by free education of Moslem girls, the use of English in books and periodicals for Moslem propaganda, and the constant agitation for cinematic presentation of Moslem history, culture and common social problems.

MUSLIMS IN ROUMANIA. M. Wali Khan. (In *The Islamic Review,* Woking. June, 1937. pp. 220-222).

Emigration to Turkey is denuding Roumania of her industrious Moslem population.

VI. POLITICAL RELATIONSHIPS

CAN PALESTINE HAVE PEACE? Albert Viton. (In *Asia,* New York. June, 1937. pp. 433-436).

Great Britain will never be able to legislate concord for Jews and Arabs. Such peace will ensue through cooperation.

COUP D'ÉTAT IN BAGHDAD. Ameen Rihani. (In *Asia,* New York, June, 1937. pp. 436-438).

Describes an almost bloodless revolution in Iraq, which ended with the appointment of the progressive Hikmat Sulaiman as Prime Minister.

A FUTURE FOR IRAN. John C. LeClair. (In *Current History,* New York. July, 1937. pp. 86-89).

In her aim to throw off the domination of England and Russia, Iran is working for political union with Turkey, Iraq and Afghanistan.

OLD EGYPT GROWS UP. Emil Ludwig. (In *Current History,* New York. July, 1937. pp. 43-45).

Entry into the League of Nations probably marks Egypt's emergence into world affairs as a strong nation, capable of self-support.

SHAH-IN-SHAH. Vincent Sheean. (In *Asia,* New York. March, 1937. pp. 175-178).

An account of the rise of Reza Pahlavi and his successful rule in Iran.

ZION IN EXTREMIS. Herbert Solow. (In *The Nation,* New York. July 31, 1937. pp. 125-126).

"Can there be any human, stable solution under a social order in which Italian fascism and British democracy are equally eager to harness Arab and Jewish national aspirations to their imperial chariots?"

VII. MISSIONS TO MOSLEMS

ANNUAL REPORTS, 1936. (In *Blessed Be Egypt,* London. April, 1937. pp. 25-36).

Comprises reports from the Nile Mission Press, Palestine and the Colportage department, all showing a steady, encouraging advance in general usefulness and the need for constant vigilance and perseverance.

IRAN: YESTERDAY AND TODAY. Emily N. Aidin. (In *The East and West Review,* London. April, 1937. pp. 132-137).

The church is offered an unusual opportunity for growth in the wide-awake attitude of the Persian people and their desire to give a fair, open-minded trial to all that life can bestow.

ISLAM UND CHRISTLICHE MISSION. Emil Baer. (In *Zeitschrift für Missionskunde und Religionswissenschaft,* Berlin. Heft 5/6, 1937. pp. 99-109).

The account of an eight months' missionary journey in the Near East where Mohammedanism is ever increasing in spite of the constant assaults upon its tenets and prerogatives by the various nationalistic governments.

A PLEA FOR UNIFICATION IN MOSLEM EVANGELISM. J. W. Sweetman. (In *World Dominion,* London. July, 1937. pp. 238-248).

The Henry Martyn School at Lahore offers equipment and resources for systematic missionary training which young workers should be encouraged to use as freely as possible, thus benefiting by the pooled experience of workers in similar fields.

THE POSITION OF CHRISTIANITY IN THE NEAR EAST. Karl Friz. (In *World Dominion,* London. July, 1937. pp. 294-304).

Rome and Islam are making rapid progress in gaining converts from the weakened indigenous churches and the need for Christian unity is nowhere more vividly displayed.

TOWARDS THE UNION OF HEARTS AND SPIRITS. A Muslim. (In *The International Review of Missions,* London. April, 1937. pp. 177-188).

A thoughtful comparison of Christian and Moslem attitudes toward God and Christ.